

Heaven, Earth, Hell in *The Garden of Earthly Delights* – Hieronymus Bosch

Ch. 3 – more "Non-Duality & Science" blogs

As for the revelation of Reality, it is always the revelation of Truth to itself, the Reality of Consciousness knowing itself, without the division of knower, knowing, & known. Such differentiation is common in Illusion, but it is nonexistent in Reality. The revelation of Truth is always beyond the realm of words & thoughts. It is always most immediate, & it is the revelation that is self-luminous, or self-known. It can never be known by an “other”. So, in the revelation of Truth, it is not correct to conceive of it as some aspect of the non-Self, such as the individual, the mind, & so forth & so on, becoming aware of the Truth. Truth, Brahman, alone is capable of knowing itself. Nothing else can possibly do so. If the revelation of Truth is to be a matter of direct experience for you, the very definition of “you” must be inquired into to such a depth & extent that there remains not a trace of the non-Self in the definition of you. Upon such profound inquiry, only the Self remains as your identity, & for that, there is perpetual revelation of Truth or Being.

Nome

<u>Table of Contents</u>	<u>page</u>
1) Meister Eckhart part 1	3
2) Meister Eckhart part 2	7
3) Meister Eckhart part 3	11
4) Meister Eckhart part 4	15
5) 3 cultures agreeing on a 4th	21
6) None dare call it "Solipsism"	22
7) Gaps	26
8) Quintessence of Vedanta part 4	28
9) Quintessence of Vedanta part 5	30
10) Quintessence of Vedanta part 6	31
11) Quintessence of Vedanta part 7	34
12) Sri Atmananda part 1	38
13) Sri Atmananda part 2	41
14) Sri Atmananda part 3	43
15) Sri Atmananda part 4	46
16) Sri Atmananda part 5	48
17) Sri Atmananda part 6	49
18) Sri Atmananda part 7	51
19) Sri Atmananda part 8	53
20) Sri Atmananda part 9	55
21) Sri Atmananda part 10	57

22) Family of Human Languages	58
23) Sadhu Om rendering Maharshi on the World	59
24) Quantum Reality 1	62
25) Quantum Reality 2	64
26) Quantum Reality 3 – Time 1 – linguistic	65
27) Quantum Reality 3 (cont) – Time 2 – casual (not causal)	66
28) Quantum Reality 3 (cont) – Time 3 – phys A - Science	68
29) Quantum Reality 3 (cont) – Time 4 – phys B – metaph A	69
30) Quantum Reality 3 (cont) – Time 5 – metaphysical B	72
31) Quantum Reality 3 (cont) – Time 6 – metaphysical C	74
32) Quantum Reality 3 (cont) – Time 7 – metaphysical D	77
33) Quantum Reality – 4 (beyond the Time issue)	78
34) Quantum Reality – 5	80
35) Quantum Reality – 6	82
36) Analogies 1 – Rope-Snake & Tree-Stump	84
37) Analogies 2 – Elephants	87
1) Baby Elephant	
2) Sweet Grass	
3) Elephant & Tiger	
4) Across the River	
5) Cruel Master	88
6) Ribhu & Nidagha	
7) Blind Men	
8) Blind Women & Happiness	89
38) Analogies 3 – Science Analogy - Fictitious Forces & Ego	89
Caterpillar	
Kinesthetic Illusion & Fictitious Force	
Drifting Boat	
Slow Starting Train	90
Slow Taxiing of a Plane	91
Centrifugal Force	
39) Analogies 3 (cont) – Science Analogy 2	92
Curve on the Highway	
Coriolis Force	
3-D Vortices	93
2-D Coriolis Vortices	94
World's Most Intelligent Insect – CD Carousel	
40) Analogies 3 (cont) – Science Analogy 3	95
Merry-go-round	96
Coriolis table	97
41) Analogies 4 Natures Spirals, Mirage, Retrograde	98
Skeletal Euler Buckling	
Mirage	99
Mirage Table	
Coriolis Rigor	
“Retrograde” illusion	101
I am a Strange Marble	102
Self-Inquiry Analogies	
42) Non-Duality on the World	103
43) Extreme Non-Duality	106
44) Notes from a Spiritual Diary	109
45) RWOT	110
46) Pascal's Wager	112
Gambler's Equation	
Pascal's logic	113
Review of Scientific Method	114
47) <i>Advaita Bodha Deepika</i>	121
48) Self Knowledge part 1	122
49) Self Knowledge part 2	125
50) Magnified Watch Hologram	130
51) Philosophy of Science part 1	132

52) Handbook to Higher Consciousness Pathways	134
53) Looking Back at the Matrix part 15 (last for now)	135
54) Meister Eckhart part 5	137
55) Meister Eckhart part 6	140
56) Self Knowledge 3	143
57) Kevalya Navaneetam & a bit of Ch'an	144

#1) Meister Eckhart part 1:

Meister Eckhart: the year 1300 falls into the middle of his life which is fascinating as found on Wikipedia or any of a number of Eckhart sites that can be *Googled*. What is NOT found explicitly in the pages of History is the following.

At the 1st millennium B.C. the Old Testament tell us the first King Saul fathered King David who fathered King Solomon. Boys named after Solomon these days are often nicknamed Sol, which sounds just like Saul the New Testament character who fell off is ass & renamed himself Paul. He wrote epistles & sailed to Rome & such on a few voyages after growing up in & living in the small town Tarsus in Cappadocia of Asia Minor (Turkey). Right next door was another small town, Tyana, where at the same time Sol (*sounds like Saul*) grew up with that nickname, named for Sol the Sun God since his name was based on the other Sun God name Apollo. This was Apollonius of Tyana, later revered by many great Church Fathers. Temple were built to him, he was acquainted with 4 Roman Emperors & historical records of him were numerous. New Testament Paul criticized many competing teachers & seemed to be well versed on all of them, except he never heard of Jesus & never heard of Apollonius, though both practically "went to the same high school" *so – to – speak*. Apollonius of Tyana wrote epistles, sailed to Rome & such on essentially the same few voyages, & knew "everyone" but never heard of Jesus or Paul. His other nickname from Apollonius was Pol (*sounds like Paul*) just as he was called Sol (*sounds like Saul*). You'd think there'd at least be some mistaken identity mix-ups, practically in the same town & all, but no – neither heard of the other. Why? Well, just like Clark Kent & Superman they could never be in the same place at the same time, because they were probably the same guy.

Now Apollonius of Tyana healed the sick, performed miracles, raised the dead, & taught all the same stuff as Jesus, except no meat, no wine & of course, no crucifixion, but they did speak of his Ascension into Heaven. Since there are NO historical records of Saul / Paul, he well may have been Sol / Pol. Since there are NO historical records of Jesus & Apollonius of Tyana taught in Egypt & taught Essenes in Jerusalem, they may have innocently (*in the manner of the time*) packaged those teachings for Jews by linking some of the legends with Old Testament prophecies – no harm intended. There are NO historical records of any of the Apostles (*all this, as for Jesus & Paul, in the later-written, edited, & selected New Testament only*) so the great Sage may too have been the same Apollonius of Tyana, unacceptable to Jews, since he was Greek, & later unacceptable to Emperor Constantine ("*founder*" of Christianity) because he prohibited

Greece's 2 major industries – meat & wine in a land too dry for much profitable agriculture. In any case, one way or the other, there are NO historical records of early Christian Sages, though there must have been some, considering the impact of the movement. Apollonius of Tyana or some such Sage may have been the historical center. The Church later forbade admiration of Apollonius & excommunicated (*for various reasons*) some Church Fathers who praised him – Apollonius, the Pythagorean & Platonist who taught in Persia, Tibet, & India (*where no real Thomas is recorded*). So the first undisputed Christian Sage was Meister Eckhart even though he was excommunicated on his death-bed (& *perhaps hurried along to the next life by the same messengers*). Some of his sayings:

The Godhead is the universal & eternal Unity comprehending & transcending all diversity. We should know the Godhead which has flowed into the Father & filled Him with joy, & which has flowed into the Son & filled Him with Wisdom, & the 2 are essentially 1. The Godhead's *istigheit* ("isness") is a negation of all essences.

The eye with which I see God is the same with which God sees me.

Unmovable disinterest brings man into likeness of God.

When mind is quiet, it becomes the one who knows for sure.

To be full of things is to be empty of God; to be empty of things is to be full of God.

Knowledge comes through likeness.

The soul is never at rest until it comes to the original idea, in which all things are one, & there it comes to rest in God.

Only those who have dared to let go can dare to reenter.

You are so united with God that no one may separate you from Him.

He knows God rightly who knows Him everywhere.

When man humbles himself, God cannot restrain His mercy.

He must come down & pour His grace into the humble man.

He gives Himself most of all, & all at once, to the least of all.

We should know ourselves, what we have been everlastingly to God.

The surest foundation in which this perfection may rest is humility.

As long as man loves something else than God, or outside God, he is not free, because he has not love.

My eye & God's eye is one eye, & one sight, & one knowledge, & one love.

As God can only be seen by His own light, so He can only be loved by His own love.

Love God, & do as you like.

Yes, but as long as you like anything contrary to God's will, you do not love Him.

God becomes the Divine Nothing. God is Being is beyond expression.

The existence of the creature, in so far as it exists, is the existence of God, & the creature's experience of God is therefore in the final analysis equally beyond expression. Neither can even be described; both can only be indicated.

We can only point at reality, our own or God's.

The soul comes to the realization of God by knowledge, not by love.

Love is the garment of knowledge.

The soul first trains itself by systematic unknowing

until at last it confronts the only reality, the only knowledge, God manifest in itself.

The soul can say nothing about this experience in the sense of defining it.

All that God asks you most pressingly is to go out of yourself & let God be God in you.

We know so many things, but we don't know ourselves.

Go into your own ground & learn to know yourself there.

If you wish to call Consciousness, "Being", that is all right with me.

Freedom is nothing other than *self-consciousness* or the *I*. It is never the case that the *I* wants something other, rather it wants only itself; the *I* never knows something other, rather it knows only itself; the *I* is never open for anything other, rather it is open for itself alone. Thus, the *I* is both cause of itself and conceives itself alone in itself. The *itself* known & wanted by the *I*, as well as defining its fundamental openness, is the *other I*—that is, the moment of self-relation in the realm of the spirit.

Only the hand that erases can write a true thing.

Living in & from unity is the end of self-discovery.

A free mind is one which is untroubled & unfettered by anything, which has not bound its best part to any particular manner of being or devotion & which does not seek its own interest in anything but is always immersed in God's most precious will, having gone out of what is its own.

Start with yourself therefore & *take leave of yourself*. Truly, if you do not depart from yourself, then wherever you take refuge, you will find obstacle & unrest, wherever it may be. Those who seek peace in external things, whether in places or devotional practices, people or works, in withdrawal from the world & self-abasement: however great these things may be or whatever their character, they are still nothing at all & cannot be the source of peace.

People should renounce themselves, & then they will have renounced all things.

God is infinite in his simplicity & simple in his infinity. Therefore he is everywhere and is everywhere complete. He is everywhere on account of his infinity, & is everywhere complete on account of his simplicity. Only God flows into all things, their very essences. God is in the innermost part of each & every thing, only in its innermost part, and he alone is *one*.

God loves nothing but Himself & what is like Himself, in so far as He finds it in me & me in Him. It is for this reason that we are to seek to become detached: for, in becoming detached, we become most like Him. God is *bound* to give Himself to a detached heart.

The *ground* of our souls – Consciousness – is so closely identical with the ground of God that it existed with the Godhead before all creation, & so eternally.

God made our souls not merely like the image in Himself,
but actually like His own self, in fact like everything that He is.

Since God enters *into you* with all that is *his just as much* as you depart from *things*, people shouldn't worry so much about what they *do* but rather about what they *are*.

Whoever seeks God & seeks anything *with* God, does not find God;
but he who seeks God alone in truth finds God but he does not find God alone –
for all that God can give, that he finds with God.

The detached person wants nothing, wants no "*experience*",
not even the experience of God's presence in the soul.
We should, in fact, be so free of all knowing that
we do not even know or experience or grasp that God lives in us.
So we should ask for nothing other than that
we might become a place only for God, in which God could work.

Human beings should seek nothing at all, neither knowledge nor understanding
nor inwardness nor piety nor repose, but only God's will.
They should never pray for any transitory thing, but if they would pray for anything,
they should pray for God's will alone, & then they get everything.
If they pray for anything else, they will get nothing.

It is absolute folly to ask God for anything less than Himself.
That is not to His liking, for He gives nothing so gladly as Himself.

A sure sign of growth is an increasing love for the eternal & a dwindling interest in temporal things.

Human beings who love God as they ought & must (whether they would or not)
must love their fellow human beings as themselves, rejoicing in their joys as their *own*
joys, & desiring their honor as much as their *own* honor, & loving a stranger as one of
their own.

You must have left behind all distinction of person, so that you are as well disposed to a person who is across the sea, whom you never set eyes on, as to the person who is with you & is your close friend.

As long as you favor your own person more than that person you have never seen,
you are assuredly not right & have never for a single instant looked into this simple ground – into the depths of the life of God.

Whoever has abandoned themselves and gone entirely out of themselves, for such a person nothing can be a cross, or pain or suffering, but for them all is bliss, joy & the heart's delight & they will come and follow God truly.

Nothing exists outside of God, except for the nothing itself.

What has no essence, does not exist. There is no creature that has essence, because the essence of all is in the presence of God. If God went out of the creatures even for a single moment, they would disappear into nothingness.

Do not falsely imagine that God stood waiting for something to happen, that He might create the world.

God could not have created the World earlier, because earlier than World & Time there was no "earlier".

The beginning, in which God created heaven and earth, is the primary simple Now of Eternity, exactly the same Now, where Himself exists eternally.

There exist only the present instant, a *Now* which always & without end is itself new/

There is no yesterday, nor any tomorrow, but only Now.

As long as you have the will to do God's will, & as long as you have the will to Eternity & to God, you are not poor-in-spirit. Because he is poor-in-spirit, who doesn't want anything & doesn't wish for anything.

Go deep into the sense of 'I am'
and you will find.
How do you find a thing you have mislaid or forgotten?
You keep it in your mind until you recall it.
The sense of being, of 'I am' is the first to emerge.

Ask yourself whence it comes,
or just watch it quietly.
When the mind stays in the 'I am', without moving,
you enter a state that cannot be verbalized
but can be experienced.
All you need to do is to try and try again.

selection from Nisargadatta's I Am That

#2) Meister Eckhart part 2:

Eckhart advertised his German sermons to the common folk with the title:
"the man from whom God has withheld nothing" .

Martin Luther & others among the more liberal Reformation leaders (*not, for instance Calvin or Knox*) drew inspiration from Eckhart, though they comprehended little of his teachings. Cusa, Suso, & Tauler & a number of female mystics are considered notable followers of Eckhart. One of his characteristic teachings concerned a phrase to which he gave special meaning. *Abgeschiedenheit* is usually translated as "detachment" which is accurate but inadequate. In addition to that sense of "withdrawal" from worldly things, the word's root meaning connotations include: "hidden away, inside of" (God). Ultimately, he also meant "absorbed" (in God) as in the *Vedanta* term *nirvikalpa samadhi*. Some more quotes:

The knower & the known are one. God & I, we are one in Knowledge.

If human beings think they will get more of God by meditation, by ecstasy or by special infusion of grace – that is nothing but taking God, wrapping a cloak around his head & shoving him under a bench, for whoever seeks God in a special way gets the way but misses God, who lies hidden in it. But whoever seeks God without any special way gets him as he is in himself.

God has stood in unmoved detachment from all eternity, & still so stands.

The most powerful form of prayer, and the one which can virtually gain all things & which is the worthiest work of all, is that which flows from a free mind. The freer the mind is, the more powerful & worthy, the more useful, praiseworthy & perfect the prayer and the work become. A free mind can achieve all things.

To talk about detachment, we should become free of ourselves and of all things. Secondly, we should be formed again into that simple goodness which is God. Thirdly, we should be mindful of the great nobility which God has given the soul in order that we should become wonderfully united with him. Fourthly, it is about the purity of the divine nature, and of its radiance, which is beyond words. God is a word, an unspoken word.

God is everything, yet nothing, distinct from creation, yet indistinct from it. True detachment is nothing other than this: the spirit stands as immovable in all the assaults of joy or sorrow, honor, disgrace or shame, as a mountain of lead stands immovable against a small wind. This immovable detachment brings about in man the greatest similarity with God.

Withdrawal of the centre of consciousness *away* from the sensations & images which bombard us all the day long & *into* that part of the soul which transcends the world, *this* is the heart of mysticism.

The *ground* of our souls – Consciousness – is so closely identical with the ground of God that it existed with the Godhead before all creation, & so eternally.

God made our souls not merely like the image in Himself,

but actually like His own self, in fact like everything that He is.

If this is the case, & if we have this way of seeing ourselves & respond to it, then we ought to have no difficulty at all in sharing the life of God, getting into the ground that is groundless.

Nobody ever wanted anything so much as God wants to bring a human being to knowledge of Himself. God is always ready, but we are unready. God is near to us, but we are far from Him. God is in, we are out. God is at home in us, we are abroad.

Obstacle One, which most often prevent our souls from attaining true detachment, is the soul being too scattered, its not being *unified in* itself but, on the contrary, distracted by all sorts of conflicting things in our world.

Obstacle Two is the soul's involvement with transient things, with what is changeable & passing. Obstacle Three is excessive focusing by the soul on the Body & its needs, for that stops the soul from realizing its potential & consequently of being united with God.

Though God is most intimate, more interior to my being than I am, we can only find God & that self within us by becoming detached from "ways" (*methods*), including even the "way" (*method*) of seeking that inwardness.

The detached person wants nothing, wants no "*experience*", not even the experience of God's presence in the soul.

We should, in fact, be so free of all knowing that we do not even know or experience or grasp that God lives in us. So we should ask for nothing other than that we might become a place only for God, in which God could work.

Since God enters *into you* with all that is *his just as much* as you depart from *things*, people shouldn't worry so much about what they *do* but rather about what they *are*.

Absolute stillness for as long as possible, is the means of being receptive to God's work in the soul. On the other hand, while we shouldn't abandon, neglect or reject one's inner life, but precisely *in it & with it & from it* we should learn to act in such a way that the inward life spontaneously breaks into activity & activity leads us back into the inward life. Concentrate on inner promptings & *act* on them.

When I pray for aught, my prayer goes for naught; when I pray for naught, I pray as I ought. When I am united with the God within which all beings exist whether past, present or future, they are all equally near & equally one; they are all in God & all in *me*.

Whoever seeks God & seeks anything *with* God, does not find God; but he who seeks God alone in truth finds God but he does not find God alone –

for all that God can give, that he finds with God.

Our prayer must become truly God-centered.

I will not pray to God to give to me, nor praise him for what he has given me,
but I will pray to him to make me worthy to receive,
& I will praise him because he is of such nature & essence that he *must* give.

Human beings should seek nothing at all, neither knowledge nor understanding
nor inwardness nor piety nor repose, but only God's will.

They should never pray for any transitory thing, but if they would pray for anything,
they should pray for God's will alone, & then they get everything.

If they pray for anything else, they will get nothing.

By so much as God is higher than human beings,
so He is readier to give than we are to receive.

It is absolute folly to ask God for anything less than Himself.
That is not to His liking, for He gives nothing so gladly as Himself.

A sure sign of growth is an increasing love for the eternal and a dwindling interest in
temporal things.

Human beings who love God as they ought & must (whether they would or not)
must love their fellow human beings as themselves, rejoicing in their joys as their *own*
joys, & desiring their honor as much as their *own* honor, & loving a stranger as one of
their own.

You must have left behind all distinction of person, so that you are as well disposed to a
person who is across the sea, whom you never set eyes on, as to the person who is with
you & is your close friend.

As long as you favor your own person more than that person you have never seen,
you are assuredly not right & have never for a single instant looked into this simple
ground – into the depths of the life of God.

Whoever holds to God, holds to both God & all virtue.
And what was previously the object of your seeking,
now seeks you; what you hunted, now hunts you; what you fled now flees you.
This is so because the things of God cling to those people who cling to God,
& all those things flee them, which are unlike God & are alien to Him.

Whoever truly possesses God in the right way, possesses him in all places: on the street,
in any company, as well as in a church or a remote place or in their cell.
No one can obstruct such a person, if only they possess God in the right way, & possess
him alone. This is the case because they possess God alone, intend God alone, & all

things become God for them. Such a person bears God with them in all that they do & wherever they go, & it is God who acts through them, regardless of where they are & who they are with, God shines out to them in all things, for them all things taste of God & in all things it is God's image that they see.

**We are slaves to what we do not know.
Whatever in ourselves we discover &
understand its causes & its workings,
we overcome it by the very knowing;
the unconscious dissolves when
brought into the conscious.**

selection from Nisargadatta's I Am That

#3) Meister Eckhart part 3:

Spiritual growth demands hard work & great dedication & a clear perception of our inner life & an alert, true, thoughtful & authentic knowledge of what the mind is turned towards in the midst of people & things. This cannot be learned by taking flight, that is by fleeing from things & physically withdrawing to a place of solitude, but rather we must learn to maintain an inner solitude regardless of where we are or who we are with.

There are people who enjoy God in one way but not in another. They only want to possess God in one way of devotion and not in another. It is nevertheless quite wrong. Whoever wants to receive God properly must receive him equally in all things, in oppression as in prosperity, in tears as in joy. Always & everywhere He is the same.

[Along with *Abgeschiedenheit* – "detachment": *Gelassenheit* – "letting go"]

Join yourself to God, for then a thousand years will be like a single day. Thus I say that in God there is neither sadness, nor suffering, nor distress, & if you wish to be free of all distress & suffering, then turn to God & fix yourself in Him alone. It is certain that all your suffering comes from the fact that you do not turn to God & fix yourself in Him alone.

All suffering (sorrow) comes from attachment & affection. Therefore, if I suffer on account of transitory things my heart still has attachment to & affection for transitory things so that I do not love God with all my heart nor that which God wants me to love together with himself.

The whole of human perfection is to become distant from creatures & free from them, to respond in the same way to all things, not to be broken by adversity nor carried away by prosperity, nor to rejoice more in one thing than in another, nor to be frightened or grieved by one thing more than another.

Only by loving God equally in all things will we become like God himself, who is immutable, imperturbable & eternal stability.

Only in this way will we become serene, whatever may happen to us.

Love God just as willingly in poverty as in wealth, in sickness as in health. We should love him just as much when we are living through a time of trial as when we are not, when we suffer as when we do not.

Whoever has abandoned themselves & gone entirely out of themselves, for such a person nothing can be a cross, or pain or suffering, but for them all is bliss, joy & the heart's delight & they will come & follow God truly.

Man never desires anything so earnestly as God desires to bring a man to Himself, that he may know Him.

God is always ready, but we very unready; God is near to us, but we are far from Him;

Nothing exists outside of God, except for the nothing itself.

What has no essence, does not exist. There is no creature that has essence, because the essence of all is in the presence of God. If God went out of the creatures even for a single moment, they would disappear into nothingness.

Turn your whole life to let God grow in you, in a way that all your thinking & all your efforts regard Him, in all that you do or you don't do.

If you ask for God, you will find God & all goodness.

Do not falsely imagine that God stood waiting for something to happen, that He might create the World.

God could not have created the World earlier, because earlier than World & Time there was no "earlier".

The beginning, in which God created heaven and earth, is the primary simple Now of Eternity, exactly the same Now, where Himself exists eternally.

There exist only the present instant, a *Now* which always & without end is itself new/

There is no yesterday, nor any tomorrow, but only Now.

As long as you have the will to do God's will, & as long as you have the will to Eternity & to God, you are not poor-in-spirit. Because he is poor-in-spirit, who doesn't want anything & doesn't wish for anything.

"To deny yourself and pick up your Cross." The masters say that this means we will suffer in fast & other pains. I say that this means we will be free from suffering, because nothing else follows this action, than joy.

We must not worry so much what to do, but rather worry what we are. If men & their ways were good, their deeds would be very bright. If you are just, your deeds will be just. Don't think how you will put holiness into a deed – you should put holiness into your being, because we don't become holy from our deeds, but we ourselves make our deeds holy. Whoever doesn't live significantly, whatever they do has no value at all.

Yea, since God has never given any gift, in order that man might rest in the possession of the gift, but gives every gift that He has given in heaven & on earth, in order that He might be able to give one gift, which is Himself, so with this gift of grace, & with all His gifts He will make us ready for the one gift, which is Himself.

Every gift of God makes the soul ready to receive a new gift, greater than itself. The very best happens to us.

Let whoever has found this way seek no other & you shall find that God who is whole & entire will possess you whole & entire.

What is the mark of a good person? A good person praises good people.
A royal person derives & creates his or her whole being, Life & Happiness only from God, through God, & in God. To find God you must become one. Be one, so that you can find God. Be.

When people grow & become rooted in love & in God, they are ready to take upon themselves ever attack, every temptation, vexation, & painful suffering willingly & gladly, eagerly & joyfully like the prophets. You flee from care & throw off fear when you more & more forsake your mothers & depart farther & farther from the womb; & do not be afraid to cut yourself off from your fathers. People should not feel bad if others are angry with them but only if they merited the anger.

Love will never be anywhere except where equality & unity are. Between a master & his servant there is no peace for there is no real equality; & there can be no love where love does not find equality or is not busy creating equality. Nor is there any pleasure without equality. Practice equality in human society. Learn to love, esteem, consider all people like yourself. What happens to another, be it bad or good, pain or joy, ought to be as if it happened to you.

Whoever does not give another what belongs to that other does not eat his own bread but steals the bread of that other. For nothing that we have acquired unjustly is ours.

All gifts of nature & of grace have been given us on loan. Their ownership is not ours, but God's. God never gave personal property to anyone – not even to his Mother or to any other person or any creature in any way. Treat all things as if they were loaned to you without any ownership – whether body or should, sense or strength, external goods or honors, friends or relations, house of hall, everything.

God wills all persons to be saved. Pray for the whole world, bid this earth to become heaven. Pray especially to be freed from the evil of greediness. Pray to recognize others who are in need – for there is no such thing as "my" bread. All bread is *ours*, & given to me, to others through me & to me through others. For not only bread but all things necessary for sustenance in this life are given on loan to us with others & because of others & for others & to others through us.

We are all in all as God is all in all.

To live the wayless way free & yet bound learn to live *among* things by not *in* things. All God's friends live this way – among cares but not within cares. How wonderful it is to be so spiritually mature that one exists both outside & inside, one seizes & is seized, one sees & is seen, one holds & is held – that is the goal where the spirit remains at rest united to eternity.

All are sent or no one is sent, into all or nothing. For in the kingdom of heaven, all is in all, all is one & all is ours; &, in the kingdom of heaven everything is in everything else. All is one & all is ours.

You may call God love, you may call God goodness. But the best name for God is compassion.

You ask me what the human soul is? No human science can ever fathom what the soul is in its depth. What the soul is in its ground, no one knows. But this we do know that the soul is where God works compassion.

We ought to understand God equally in all things, for God is equally in all things.

I have often said that God is creating the entire Universe fully & totally in the present Now. Everything God created 6,000 years ago – & even previous to that – as he made the World, God creates Now all at once.

Now consider this God is in everything, but God is nowhere as much as he is in the soul. There, where time never enters, where no image shines in, in the innermost & deepest aspect of the soul God creates the whole Cosmos,

Everything which God created millions of years ago & everything which will be created by God after millions of years – is the World endures until then – God is creating all that in the innermost & deepest realms of the soul. Everything of the past & everything of the Present & everything of the Future God creates in the innermost realms of the soul.

Everything that is in God is God.

God created all things in such a way that they are not outside himself, as ignorant people falsely imagine.

All that is good in creatures – all their honeysweetness comes from God. All things are pure & noble in God. We love everything according to our own goodness. We are to love all things that lead us to God – that alone is love.

God's being is my Being, & God's primordial Being is my primordial Being.

Where I am there is God.

Apprehend God in all things, for God is in all things.

**Refuse all thoughts except one:
the thought 'I am'. The mind will
rebel in the beginning, but with
patience & perseverance it
will yield & keep quiet.**

selection from Nisargadatta's I Am That

#4) Meister Eckhart part 4:

In this Eckhart installment, we challenge the analysis of a typical German sermon, translated from the archaic German to archaic English, which more accurately captures the tone. Eckhart is, however, the “best we got” in his category. Though more than a millennium after Christ & more than ½ a millennium to date, he remains the *only* indisputable European Sage (*keeping “Greek” sages like Parmenides & related Plotinus, Dionysius, etc. in a Near East category, along with all the Byzantine Empire & the Orthodox churches*). But first, & not directly relevant, we “warm up” with a short contemporary spiritual essay:

Notes from a (contemporary) Spiritual Diary

How can I be certain that my inner true self is spiritual, perfectly happy, complete, & even divine? For one assurance, there is the consistent, unchanging testimony of the Wise throughout all the millennia, in disparate cultures & nations.

Closer to home, for just one more of many examples or instances of assurance, there is my own growing interest in deeper Reality, & my own expanding ability to see & comprehend the subtle inner Truth.

Only the Real in me is attracted to the Real. Only the Real in me intuits & catches a glimmer of profundity. Only the Real is capable of understanding Non-Dual Teaching in the many “secret” places in which it can readily be found.

Seek sincerely, reject ego-messaging half-truth, & be amazed at how fast & how deeply one can comprehend, can attain certainty. One can know with certainty, the inner, wordless answer to “*Who am I ?*”

How could it be otherwise ? Self-deception may have continued for eons & could continue for eons more. But the façade of Illusion, *Maya*, can crumble in the snap of a finger. Let the sleeper awaken! Be at Peace in Joy, Freedom, & Happiness.

Our inner core, our Being, is actually the unflinching, steady, Knowledge that “*I exist.*” That Knowledge shines, not within some individual “consciousness”, in & as non-multiple, universal, Non-Dual Consciousness.

Illusory self-focusing down as if an “island” of personal ego-self-consciousness in some oceanic Universe, a RWOT *real-world-out-there* – that Dream seems to crumple my innate Vastness into a tiny bubble of personal identity.

Appearing in the Waking State (*other than the various dream-worlds*) seems to recur over a short life-time of a century, or less, the outer RWOT seems to hold out hope of avoiding pain & promise of enjoyment – sensual, emotional, & mental. For fleeting moments, that World seems to deliver, but then it all slips away, just like youth & ultimately good health & life itself.

Relationships solidify life’s stability in family, friendship, & greater society. But one eventually takes wrong turns & misfortune ever threatens while “all good things must pass.”

Why ? Well of course “all things must pass,” good or bad, just like in nightly Dreams with similar trajectories. Those dramas may turn over rapidly until morning when they all vanish. Deep Dreamless Sleep is, however, uniformly filled with Peace (*without details to remember*). For that same Peace in the Waking State, we seek steady livelihood, steady relationships, & various acquisitions.

The Waking State body dies soon enough, even if there are fortunate outer circumstances, for a time, or perhaps even throughout most of that lifetime. But for most of humanity, even that is not the case & for many – far worse – dramatically so, or like those proverbial men who “lead lives of quiet desperation.”

Regardless, Love & Happiness, Peace & Freedom are only ever experienced “within”, in faint glimmers, short-lived flashes, or as God, Guru, one’s true Self, as Reality.

Paul Rose from the Ground (*selections & comments pertaining to that sermon*):

Surrexit autem Saulus de terra apertisque oculis nihil videbat. Acts 9:3

“Paul Rose from the ground with open eyes & saw Nothing” (*usually translated as temporary blindness, from the fall, from bright light, etc.*). – 4-interpretations

- 1) “One is, that when he rose up from the ground he was gazing wide-eyed at naught, that naught being God, for the vision of God he would describe as the naught.”
- 2) “Another explanation is that when he got up he saw nothing but God.”
- 3) “The 3rd, he saw naught but God in all things.”
- 4) “The 4th, that in the divine vision he beheld all things as a naught.”

According to our doctors, though heaven is fraught with light it does not shine. It’s nature is too pure for eye in any wise to see.

“As St. Paul hath it: ‘God dwells in a light that no man can approach unto.’ He says, ‘God is light inaccessible.’”

God himself. A master says that in this light all the soul-powers are exalted & raised to a higher power, the outward sense we see & hear with as well as the inner senses we call thoughts: the reach of these & their profundity are most amazing. ... Above though comes the intellect, as seeker. She goes about looking, casting her net here & there, gaining & losing. Above the intellect of the seeker there is another intellect (*maha-buddhi*) which does not seek but rest in it’s pure & simple essence in the realm of light. And I say it in this light that all the soul-powers are exalted. Sense rises to thoughts. How high, how fathomless these are. That no one knows except God & the soul. ... One master lays it down that anything which has an emanation is exempt from these lower things. God emanates into all creatures without being affected by any. He does not need them."

Heaven moves all things & itself remains unmoved.

“ ‘In the encircling light he fell to Earth, & his eyes being unsealed, he open-eyed beheld all things as naught.’ And beholding all things as naught he was beholding God.

Mark here what the soul says in the Book of Love (*oh so here’s Frankie Lymon’s ‘Book of Love’!* – *just kidding, he means the Old Testament ‘Book of Songs’*): ‘By night in my bed I sought him my soul loveth: I sought him & found him not.’ (*European [& sometimes Indian] Mystics frequently used the Analogy of God as “male” to the Soul,*

His female lover, as if to imply the “proper” [by what now would be called male-chauvinist standards] passive-low-ego attitude of submission to the “higher power”.)

‘I sought him & I found him not (in the spirit of apparently minimal results of religious devotion for the majority).

She (the Soul) sought him in her bed: meaning to convey that anyone cleaving to aught below God has too narrow a lie (in the Eckhart’s version of the text & the Analogy – “too narrow a bed to lie in, a life too sparse of Bliss, too empty of God”).

God’s entire creation (emphasis being on World, a RWOT, real-world-out-there, rather than on the God-creating part, since “Creationism was taken for granted, just before the year 1300 or so) God’s entire creation is all too confined (“a narrow bed or lie”)

Quoth she, ‘I sought him all night through.’ There is no night without the light (all with a double or mixed Scripture sermon-stimulus of both Paul & the Old Testament Songs, Eckhart here introduces a double or mixed metaphor of the Soul-as-female-lover & God as both male-lover & as Light, meaning – “missing” God’s light, rather than meaning lack of causation): only it (God’s light) is veiled (like Maya’s avarana of tamas guna – that is veiled by ignorance).

The Sun (God’s light) is shining in the night, albeit screened from view. By day it shines, eclipsing other lights. So does the light of God; it blinds & puts out (outshines) any light (just like the usual interpretation of the Saul-to-Paul story of temporary blindness due to God’s light). Our creaturely (worldly) expectations (including desires), all these are night. What I mean is, that nothing we find in a creature is more than a shadow & dark.”

Eckhart continues in a bit: “All but the First Light is darkness, is night. By it (that dim light of shrouded ignorance) she (the Soul) cannot find God. ‘I rose & I sought him all about, I scoured the broadways & the alleys. ... I questioned: ‘Saw ye not him whom my soul loveth?’ ... It was but a little that I passed & found him my soul loveth.’ (It wasn’t really all that long or all that difficult.)

‘It was but a little that I passed & I found him my soul loveth.’

That little, that trifle that she missed him by has often been the burden of my teaching. (Measuring, especially Time, in small human terms, is the “affliction” of the worldly.) He to whom mortal things are not all trivial & as naught withal, than man shall not find God.

‘Having passed by a little,’ she says, ‘I found him whom I sought.’

When God pours into & informs the soul & thou takest him as a light or a state or a boon, whatsoever thou knowest about him, God is not (the inexplicable, ineffable, inconceivable Absolute surpasses all finite definition & as subjective Consciousness itself, can never be known as an object, & certainly neither as “insight, an experience, or a reward [light, state, boon]).”

“We have to transcend the little, discard the adventitious & perceive God one. She says, ‘when I had passed by a little. I found him my soul loveth.’ ... nor does she name her love. There are 5 reasons why she names him not.

1) One is that God is nameless. Any name she gave him would have to be well chosen. God is beyond all name, none can express him.

2) A 2nd reason is that on swooning away (*meditating*) into God for love, the soul is conscious of nothing but Love. She fondly imagines that everyone knows him like that. She is amazed that any *wight* (*person, the original meaning of “that’s very wight of you”*) should find him aught but Love alone.

3) 3rd-ly, she has no time to name Him. Love doesn’t leave her time to use another word.

4) 4th-ly, perchance she weens he has no other name than Love. In Love she pronounces all names. Quoth she, ‘I rose up, I went through the broad streets & alleys. And when I had passed by a little. I found him my soul loveth.’

[Now back to Paul]

"Paul rose from the ground wide-eyed, beholding Nothing." He saw Nothing, to wit, God. God is naught & God is one (*Non-Duality*). What is aught is naught as well. What God is, is he altogether. As Dionysius says about the light (*see probable quote above*): speaking of God, he says, ‘He is supernatural, supervital, superluminous (*beyond creation & time, infinitely self-luminous*); he will allow him neither this nor that, but makes him out to be I know not what, that far transcends them. Aught seen, aught that may come with thy *ken* (*understanding, & BTY aught = any*), that God is not; for why God is *not this not that* (*‘neti, neti’ in Sanskrit*); to see it one has to be blind & strip God naked of things.

A Master says, to argues about God from any sort of likeness is to argue falsely about him (*maybe an Islamic “master”*). But to argue about God from naught is to argue soundly withal. When the soul is reduced to one & is gotten therein by discarding herself altogether, there she finds God, as it were, in a naught. It appeared to one soul as in a dream (*it was a waking dream*) [*a very Vedantic term*], to be big with naught like a woman with child, & in this naught God was born, the fruits of the naught (*Void, the Absolute Godhead*)/ Therefore he says, ‘he rose from the ground wide-eyed, gazing at Naught.’ He (*Paul*) had a vision of God where there are no creatures in him. He is the all-containing Essence.

Another thing he means by saying ‘he say naught.’ According to our masters (*possibly Plotinus & succeeding Neoplatonists*), any perception of externals entails some inroad by them, an impression at the least. To get some idea of a thing, as stone, for instance, I do (not) take into my mind the grossest part of it; that I leave outside (*very Berkeleyean, Eckhart was an influence on Descartes & Berkeley, also very Shankara & very*

Madhyamika & Yogacara Buddhism). As it exists in the ground of my soul where it is at its nobles & best, it is merely a type (or idea) (*cf. Plato*). Thing perceived by the soul from without contain an outside element: my perception of creature in God contains nothing but God alone, for in God there is nothing but God. When I see all creatures I see not. He saw God where creatures are not.

In the 3rd place why he saw naught (*I've lost track of counting for Paul & for the Soul*). Naught was God. A master says, creatures in God are as naught, for he has in him the whole essence of creatures. He is the Being that contains all beings.

If we are to know God it must be without means (*senses, thoughts, mind*), nothing foreign can come in between. When we do see God in his light, it happens in private, sage from the slightest intrusion of creaturely things. The we have immediate knowledge of eternal life. ... And this is a lesson to us, for what time we are busy with God, we mind little what goes on without.

4th-ly he say naught since the light which is God in unmingled, free from admixture. It shows it was the true light (*Tibetans called it Clear Light*) he beheld for there was nothing there. By light he simple means that he saw nothing with his open eyes. In that he saw not, he saw the divine naught. St. Augustine (*a moralist, half-Manichaeon, but also Neoplatonist*) says, when he saw nothing, he saw God. According to St. Paul, 'Whoso only seeth being blind, he seeth God.'

As St. Augustine hath it, 'God is the true light, preserver of the soul, more nigh to here than she is to herself,' & by the same token, when the soul turns her back on things *becoming (created in time)*, then God must needs shine into her. This soul knows neither love nor care, she is unmindful of them. The soul that fares not forth to outside things, comes home to stay in her impartible pure light. She does not love nor does she fear nor care withal. *Knowledge is the basis, the foundation of all Being*. Love has no hold except in Knowledge. When the soul is blind & can see naught beside, then she sees God, it is inevitable.

A Master says (*perhaps some Neoplatonist*), the eye at its clearest, without any color, sees every color; not just as a colorless thing in itself, but in place in the body, it has to be void of all color for us to see colors. In the colorless things, all colors are seen, aye, though it be down in one's feet. God is something all-embracing. For God to be seen by the soul she has to be blind. Accordingly he (*Paul*) says, 'he saw naught whose light all lights are, whose being, all beings are.'

The bride (*the Soul again*) in the 'book of Love'" ' 'when I had passed by a little, I found him whom my soul loveth.' The little she had passed, all creatures were. Whoso putteth not these behind him shall not find God. And eke (*also*) she would imply that however small, however pure a thing I know God by (*such as prayer, etc.*), yet if must go. Even

the light that verily is God, if I take it where it plays upon my soul is foreign to him. But if I take it in its cause, I am robbed of its effect.

I ought to take it neither where it falls nor in its eruption nor yet as brooding in itself; these are all mere *modes* (*ways, methods, instruments, means*). We must take God in *modeless mode & unconditioned Essence*, for he is free from *mode* (*attributes, characteristics – like nirguna Brahman*).

St. Bernard says: 'he who would know thee, God, must mete (*measure*) thee with no measure.' Please God that we may attain that understanding which wholly without mode & without measure. So help us God. Amen."

Consider the **World** to be a **Dream**,
& discover the **absence** of the **Dreamer**.
Nome, Essence of the Teaching (1.69)

#5) 3 cultures agreeing on a 4th:

The 13th century Christian Sage (*the only Christian Sage historically verified*) Meister Eckhart, (*of whom we have yet more parts of the Blog to post*), led the traditionally more "radical" school of Philosophy at the University of Paris, while also heading up the Dominican Order (*essentially making him the #2 man in the Church*). His affinity for "pagan" (*ancient Greek*) philosophers was part of the reason for his ex-communication (& possibly *papal-edict assassination on what was already his death-bed*). He may have even inherited the curse of being considered *Averroistae*, or "too much" of an *Averroist*. That criticism fell upon the slightly earlier U. of Paris professor Siger of Brabant, who shared with Averroes, among other principles, his *Monopsychism* belief that One Consciousness, one impersonal Intellect that united all minds via their representations (*intentiones imaginatae*) as (*phantasms*). Another infamous *Averroistae*, Boethius of Dacia came nearly a millennium after the more famous Roman philosopher of the same name, Boethius (*who languished long years in prison*). While we're straightening out names, note the following.

The earlier great Islamic philosopher, Avicenna (Abu 'Ali al-Husayn Ibn Sina) was a Neoplatonist, & thus more Non-Dual, in keeping with the Sage Plotinus who was the founding Neoplatonist & who far surpassed Plato for one. Even more Non-Dual was an Islamic philosopher who succeeded Ibn Rushd (Averroes) & Ibn Sina (Avicenna), with the similar name Ibn Sab'in (Muhammad ibn 'Abd al-Haqq). But "in between" the other 2 in history was the doctor & judge Averroes (Abu'l Walid Muhammad ibn Ahmad ibn Muhammad ibn Rushd) so popular with many of Church Fathers & many of the Jewish philosophers of the day. The most prominent Jewish philosopher, Maimonides was however opposed by the Averroists like Moses Narboni, since the otherwise admirable Maimonides was himself more of a conservative Thomistic Scholastic in leaning. The point is though that after the turn of the 1st millennium, some of the greatest Christian,

Jewish, & Islamic philosophers agreed with each other in regard to the ancient Greek philosophers. The latter "pagan" appreciation, in turn, got them all in hot water with conservative authorities in those 3 religions. But this was the heyday for all 3, a golden-age renaissance never seen again for any of them. [*The previously mentioned Ibn Arabi (Abū ‘Abd Allāh Muḥammad ibn ‘Alī ibn Muḥammad ibn al-‘Arabī al-Ḥātimī aṭ-Ṭā’ī) was another one.*]

In addition to the One-Consciousness *Monopsychism*, the many other Averroist principles shared included a *disbelief* in the Abrahamic religious doctrine of *creatio ex nihilo* (creation out of nothing), & more in accord with the earlier Eleatic philosophers like Parmenides, they agreed that *ex nihilo nihil fit* (no thing is made out of Nothing) & that, whatever the Universe should be, it must be beginningless & unending, eternal in both the Past & the Future. Nor did the Averroists of all 3 religions see any need for the preposterous "resurrection of the body." Beyond, any body, the Soul could attain happiness, & in a sense "enlightenment" in this life with no need for an afterlife of either reward or punishment. Union with God was attainable right now.

We discover it by being earnest,
by searching, **inquiring**,
questioning daily & hourly,
by giving one's life to this discovery.

selection from Nisargadatta's I Am That

#6) None dare call it "Solipsism":

Actually many do, too many do dare call it Solipsism, so we'll discuss the interesting "None dare call it" part as an appendix at the end. That explanation might logically, grammatically fit at the beginning but it involves such negative topics that is goes better at the end, as an example of some of the "negatives" alluded to initially.

"Solipsism" is categorized as a Neurosis–Psychosis that "no great philosopher ever advocated" – so they say – but many like Descartes, Berkeley, etc. have been tainted by the whiff of it, not to mention "great philosophers" of ancient Greece & India more worthy of the label & the libel, given the misuse of the term "Solipsism".

The term is actually a silly one, used in a silly *ad hominem* rhetoric in the very dregs of Philosophy, even when voiced by leading "great philosophers". The premise is that some philosopher, some person would be foolish enough to consider himself an ordinary person, in the mundane sense, & claim to be the only live, conscious being. All the other people are like *zombies* or "animals" as that term is used by those who deny to dolphins, whales, elephants, etc. any "mind" at all. No sane person ever said or meant that, especially no notable philosopher, included the many smeared with the term.

The issue is stated especially clearly in the East, where it goes like this. There is only one "thing" (*like Parmenides said in the West*). Since there is nothing else to compare "it" to, Buddhists, Jains, & Taoists saw no reason to call it God, though most others do so, in the most absolute, transcendent sense of Godhead (*as Meister Eckhart used that term*). But even the later group refer to the Buddha-Mind, *Dharmakaya*, Spirit, Heaven, Tao as if it were God anyway. *Vedanta* uses the term *Brahman*, Absolute Reality as being the same as the transcendent, Absolute Self, because there is no other "self" to be experienced as if "myself", when we irrefutably know that "I exist."

Now as Reality, this is not up for a vote. It matters not whether one likes it, prefers it, or even understands, or believes it. "What is" *is*. But for the record, this is only good news, far better than any other version, which can only be a Dream, for much of the time a bad Dream. To be Happiness itself, is a good thing, what we always really want as we lumber around in the Dream chasing pleasure & security & ending up with pain & death. More can of course be said, but even up to this point, the foregoing could be readily mistaken for "Solipsism" except that it happens to be such a democratic "Solipsism". We all get to be God, not just "me."

The Dream of being an Individual reccurs most nights, interrupting Deep Sleep, & all day as the "Waking state." It is said to recur after death, if awakening does not break the cycle, the wheel of Life & Death, *Samasara* amidst Illusion, *Maya*. What that means or doesn't need not derail us here (*for a later day*), but the point is that Reality is not only "too good to be true" but is actually "too good not to be true". One who levels the *ad hominem* schoolyard jeer of "solipsist" is but another individualized Ego protecting its fragile, false pseudo-existence. [*Systems theory says that all systems have "defenses" against their non-existence. Otherwise they would have already disappeared. – This has the logic of the "none dare call it" in the appendix*].

This actually is the only real & final answer to sorrow, suffering, & evil in the World. But "escape" lifetimes, may ever thousands or millions of them for such as a proverbial Hitler, etc. So it is best to do good in this Life, as much as possible, & see past the Illusion to unending Freedom while one has even a glimmer of an insight. However faint that "glimmer" may feel right now (*like when Augustine said redeem me Lord from my sins, but not yet*), it may not get any brighter (*depending on karma*) for a long, long time. So it should be that "none dare call it" *Solipsism* because it ain't. It's good news, & *urgent* good news. Life is unpredictable & death (*or debilitating impairment*) comes unexpectedly, so we do best to "make hay while the sun shines" (*while we're throwing cliché's around*).

appendix One: the "none dare call it"

Like the *Systems* "defense" principle, there was an ineluctable logic to the *phrase* coined by the 16th century Sir John Harrington *courtier* who launched a popular anonymous attack on Queen Elizabeth's court that nearly earned him a fatal interview with the Star

Chamber. The *phrase* was that "Treason never prospers (*succeeds*), because if it *prosper*s, none dare call it Treason."

[For the sake of those less familiar with English] the obvious meaning concerns a small logical trick. If Treason (*or conspiracy or solipsism or whatever*) "succeeds" & wins out, "none call it" by any dirty name & thus cause affront to the winners. It could be dangerous.]

Now the phrase was resurrected by a supporting politician, John Stormer, who nominated Barry Goldwater's in his run for the presidency (*one defeated by a single photograph – not a scandal this time – but an H-bomb mushroom cloud*). The "treason" in Stormer's "none dare call it treason" *redux* was the "Eisenhower-elite Federal Reserve – Income Tax – National Debt" *treason or conspiracy* of the New World Order, Council on Foreign Relations, Trilateral Commission, etc. Ironically, Eisenhower's resignation speech countered with a more "real" or at least "heinous" conspiracy of the "military-industrial complex." Then there are Communist conspiracies, Capitalist conspiracies, & so on. Brief comment on Stormer's & Eisenhower's conspiracies, & on the 2 ideological ones, & on 2 immortalized in the movies or *Youtube* [*a big task & now worth only a few words*].

First of all, as to those silly enough to be convinced that one must always scoff at "conspiracies." You mean, 2 guys, a guy & a gal, or more people "*never plan together*"? Really? Or is it that leaders of Industry & Revolutions & Government are "too good, too unselfish" to *ever* engage in nefarious conspiracies? Really? Well there the silly counterpoint: "no such secret can be kept, someone would tell." Yeah! That's just the point, "no such secret *is* ever kept" & that's why some "conspiracy theories" may have some truth to them, because that's what spilling the beans, whistle-blowing, revealing the secret is all about. But that twisted logic of *Maya* comes in again. Even when the thousands of "insiders" spill the beans, their confessions (*against interest*) are discredited, buried, & discounted [*none dare discuss the JFK assassination, or the weird science, never mind the forensics, "journalism" & politics of 911*].

You see, those who are doing well, don't want to rock the boat. Those who are not doing well, have no credibility, & their outcry is disregarded as "sour grapes" – it's a Catch-22.

So Communist & one World government conspiracies first: Yes, it is good to share, we all learned that in Kindergarten. So the very core of Socialism, successful in countless religious communities & monasteries, a few Scandinavian countries, still a lot in Europe, plenty in the U.S., Now the right-wing definition of a Communist (& *it ain't such a bad one*) is a "socialist with a gun" – & that's the glitch in the ideal. Who's going to be the Kindergarten teacher – well so far, on the scale of nations, it's been a Kindergarten teacher *from hell*. The biggest bully, most ruthless, vicious, violent, inhuman & cruel seem to win out. One hundred million have been killed outright by Communists, while a

mere 10 or 15 million or so, altogether, by Fascists – call that a 10 – to – 1 difference [*the male – to – female ratio for evil deeds is more like 100 – to – 1*]. Even though "it's nice to share", the Kindergarten teacher *from hell* issue has to be solved first. Plato attempted a right-wing version in his *Republic* by the Philosopher-King ideal, but even Marcus Aurelius & King Arthur were violent & hung onto their riches & power like all the rest.

More subtle is the One World Government conspiracy, & of course it must be real – any rational person must have considered it as an antidote to war, poverty, starvation, disease, selfish cruelty, etc. "Rugged Individualism" really is "rugged" & worse. Most agree that the conglomeration of smaller states in England, France, Germany (*fairly recent*), Italy (*quite recent*), the U.S Revolution, etc. had more plusses than minuses. In Science-Fiction, One World Government occurs immediately upon Alien Attack, usually with the U.S. president given the gavel. But again, "who's going to be the Kindergarten teacher?" & more significantly how's greed, racial hatred, & religious intolerance to be overcome?

Now for Eisenhower's complaint etc. The Free Market is a *Ponzi* scheme that is logically flawed. When the "*haves*" gather enough of the wealth from the "*have-nots*", the "*have-nots*" cannot suitably purchase goods & services, property & entertainment, feel inclined to serve in the military, or honestly in the police, etc. – it periodically breaks down. Selfish investment gambles in paper money & real production gets neglected anyway. It stinks at the core, is mostly bad the whole time for the vast majority, & selling weapons of violence (*fuel & energy are, in part, weapons as well; colonialism, slavery, & exploitation have ever financed those same wars*) has ever been Number One (*since the Hittites discovered iron*). Thus the need for separate nation-states & enough patriotism to run the meaningless wars of suffering & evil that the great George Orwell told us about.

Now with investment-banking & politics tapping some of the best minds of any generation, "no one" has ever talked this over, a plan, a conspiracy? Really? Why would they, if concern for individual benefit should make the effort of a conspiracy "*not worth the while*"? Why shouldn't the "*haves*" just enjoy their luxuries in peace? Well, because peace is boring, luxury & pleasure get old, power is the real juice for the Ego. The "*haves*" consider themselves a "*tribe*" to which they are loyal (*like judges faced with rich defendants in court*). The Euro-American Calvinist *predestination* ethic is alive & well. God loves the rich & hates the poverty dirt-bags. Don't you know anything? The "*have-nots*" are destined for Hell anyway & deserve the nothing that they have. [*Told you the Maya is all negative in this sphere, so we couldn't start with this, nor end with it.*]

appendix 2: meaningless trivia (*the Hollywood version*): New Orleans D.A. Jim Garrison was not exactly a New Age hero with his cultural persecution of the visiting Rolling Stones, Grateful Dead, etc. (*setting them up for drug busts*) despite their money & the rules of hospitality. But he played Chief Justice Earl Warren & was played by Kevin Costner in Oliver Stone's *JFK* movie (*that opened with the Eisenhower Military-*

Industrial Complex speech). He thus redeemed himself, running, as they said, the "only single court case deriving from the crime of the century". Garrison lost that case with the acquittal of Tommy Lee Jones' character "Clay Shaw", thanks in part to one of those *tribal judges*.

The Kevin Costner character, D.A. Jim Garrison, in his superb closing speech, voiced that "*None dare call it treason*" reference (*the movie came after Stormer but the JFK movie trial did not*) to the 16th century John Harrington, who also happened to invent the "flush toilet". After his anonymous political pamphlet, with "Ajax" in the title (*Ajax was the biggest Greek warrior in the Troy movie*), his toilet were called "jakes" & still are, though this became "john" at least in the U.S.

Only the past popularity of the name saved it from disappearance due to the ignominy of being named after a toilet. In my own Irish–Italian Catholic school (*my 4 brothers & I merited free tuition, & free lunch from the then-more-prosperous pre-scandal Church*), of the 30 boys in our class, 12 were named John or 40%. Not so fortunate was the female name Gloria that disappeared for 2 or 3 generations.

Gloria was the name of a porcelain ceramics company that fabricated the giant urinals featured in the many saloons frequented by middle-class men before TV was invented. Vivid were their memories of the large pale-blue-violet letters G L O R I A that they gazed at atop the urinals during the various visits. When girl babies were to be named, the patronymic family votes had the name Gloria vetoed for a few generations. The name was rehabilitated only when Van Morrison in his first group *Them* (*named after the radioactive giant ants*) followed the hit *Here Comes the Night* with the even more successful *Gloria*.

"A lot's happened since you were frozen, Austin. The cold war's over."

AUSTIN POWERS: "Thank God. Those capitalist dogs will finally pay for their crimes against the people, hey Comrades?"

"We won, Austin."

AUSTIN POWERS: " Er ... Groovy. Smashing! Yea capitalism!"

The substance of the Absolute
is inwardly like wood or stone,
in that it is motionless &
outwardly like the Void, in that
it is without bounds or obstructions.
It is neither Subjective nor Objective,
has no specific location,
is Formless, & cannot vanish.
Those who hasten towards it
dare not enter, *fearing to hurtle*

down through the Void with
nothing to cling to, to stay their fall.

southern Chinese Ch'an (*Ekayana*), Huang Po

#7) Gaps:

We may think that 2 entities, principles, concrete or abstract, can be traversed, one to the other, like $A \rightarrow B$, as if they shared a single boundary.

But if we take a close-up at a touching point or shared boundary, we see that the “thin line” that makes up a boundary shared in common is a thin line with some width. With a front edge & a back edge, according to the direction traversed, there still must remain a “middle.” This “middle” is itself a “gap” or sorts. Any actual gap between proximate lines works the same.

Expanding this mid-line gap now we must ask how that mid-space is traversed. Is that gap part of A, or B, or nothing? If A how does it get to be B? If B already, it had no business being, or being in A. If “nothing”, then what happens in the “nothing”?

Can “nothing” be enough of a “something” for the transition to be defined, to continue, to exist in the interim? A “non-existence” that never came to be, cannot be known, thought of, or rightfully spoken of. Only an entity with being, with existence can be known, thought of, or spoken of.

An absence requires that any hypothetical thought of “nothing” is “no thought” of a thing. The would go as follows. Thought by nature is evanescent & a “switch” between Thought & no-Thought readily occurs in the blink of an eye.

But if Thought were a “thing” that would imply some greater stability, so that there is no such switch. A non-entity on the other hand can of course have no kind of “switch” or anything else. So the negative “not” or “no” must modify the Thought rather than an impossible “nothing” that would be said to be its object. So Nothing is not something that we can have a Thought about, but is rather the cessation of any Thought about a “thing”. Hence supposed Thought about Nothing can only be “no thought” of any thing.

Another perspective can derive from a very concrete entity like an apple, for instance. I can choose to “not eat” a given apple, but I can never eat a “non-apple.” Absence of apple taste implies failure to eat an apple, not the success in eating a non-apple.

The vacuous, empty void “gap” thus cannot be crossed because it is purported to be a Nothing & a Nothing is only what does not exist, not what does exist as some non-thing. Since every distinction requires a boundary & every boundary has a gap in its middle at least, & if a boundary cannot be real, neither can distinction or separation of any kind. There can be no multiplicity, subject-object, cause-effect or other such dualities. They fail at the boundary, at the uncrossable “gap”. Digitally numbered spectra entail the same paradox if mathematics is to hop from one number to the next. The continuum alternative

brings in other difficulties when a multiplicity is to be described by the point-less & smooth, homogeneous continuum. Discrete spectrum or indefinable continuum, Math & Physics fall apart at their most basic “texture” either way. The continuum entails contradictions, but so does a Universe of quanta, a discrete spectrum of irreducible entities separated by so-called "gaps" of Nothing.

**True happiness cannot
be found in things
that change & pass away.
Pleasure & pain alternate.
Happiness comes from the Self
& can be found in the Self only.
Find your real Self & all else
will come with it.**

selection from Nisargadatta's I Am That

#8) Quintessence of Vedanta part 4:

346. It is necessary that the Mind should merge in the Ego, & the Intellect in Consciousness.

347. As reflecting upon & recognizing known objects together constitute the function of the Mind, it is also natural that the Mind should merge in Consciousness.

352. One who is conscious of one's physical Body & the place in which one lives, & who refers to them as “I” & “mine” is said to be an Individual, *jiva* or an embodied being. One is then the Doer or Agent of action, & the Experiencer of the resultant Pleasure & Pain.

353. Impelled by one's own inherent tendencies, the embodied being takes part in various kinds of activities. Some of these are wise, & the others are not. As a result one enjoys Pleasure, or suffers Pain.

357. It is by means of the Mind that one is drawn towards the World of external objects. But is also by the Mind that one can know that all take place within one's Self rather than outside in the World.

361. In order to attain Liberation, a spiritual aspirant should free his Mind from bondage to restlessness or dullness, & their evil consequences. Let the aspirant keep his Mind pure, so that it may be favorable to the achievement of spiritual progress toward Liberation.

362. By contemplating the various ills of Life, beginning with pre-birth down through old age & Death, & by thinking how Life is subject to disease, he who is wise should renounce all desires. Let him be established in mental harmony, so that he might cut in 2 all the knots of the heart.

366. Where there is Discrimination, empathy for the joys & the sorrows of others, it is there that the Mind attains Tranquility.

367. That forgiving person who with supreme earnestness & devotion meditates upon the Guru & upon the Lord God in his own heart attains Tranquility of Mind.

371. That person who does not covet any external object, & whose heart is free from all craving, to him, ultimate Liberation lies almost in the palm of his hand.

373. Unless one attains Tranquility of Mind, one cannot know either the nature of bondage or the nature of Ultimate Truth. Unless one realizes the Truth, one cannot gain Liberation even though eons pass.

424. It can be said that it is rather the Ego that is the Seer, Listener, Speaker, Doer, & Experiencer of all. The Self is the unaffected Witness of all the modifications that take place in the mental faculties.

425. In reality, the Self is the pure Witnessing Consciousness. It is neither the Doer of *action* nor is it the Enjoyer of the *karma* or consequences of *action*. In this respect, the Self is like the Sun who, by his very presence, *activities* of Life are illuminated.

426. The Sun does not do anything; nor does it cause anything to be done. But when the Sun shines, all beings engage themselves in various kinds of *activities*.

427. Therefore, in relation to the various *activities* of Life which are performed through the agency of the physical Body, pure Consciousness remains ever aloof & as unaffected as the Sun in the sky.

428. Those who do not know the Supreme Truth, whose Minds are clouded by *Maya*, tend to superimpose upon the Supreme Self the idea that it is the Doer. But it is not the Self that is the real Doer; it is something else, the Ego.

429. When the distant clouds are fleeting, it looks as though the Moon is moving, & that is but the product of error. In the same way, where there is no right knowledge when people do not realize that the Self is pure consciousness, ever unattached. They attribute to the Self whatever *actions* are performed by means of that Ego which is other than the Self.

457. As the Self is Pure Consciousness, it undergoes no change. It remains as the Eternal Witness of all changes. In itself it is the Knower. The Intellect is the object of its knowledge. The Self as such is at no time an object of knowledge.

458. The innermost Self of all is self-effulgent, devoid of parts, unattached, pure & subject to no kind of modification. It is Bliss Eternal. It is this Witnessing Self that is the source of all Consciousness. It is indivisible, free from adjuncts, & devoid of all attributes.

461. But people superimpose the Self upon that which is not Self, & conversely they superimpose that which is not Self upon the Self. That is why, out of erroneous knowledge, they become subject to the bonds of *Samsara*.

462. It is as a result of such Superimposition that wrong ideas come to prevail. It is then that one thinks of oneself to be a human being, wise or not wise. That is why again one considers oneself to be learned & happy or to be a sinner & a fallen being.

463. It is only on account of the defect of the Intellect that one wrongly superimposes the ideas of Birth, old age & Death or those of thirst, fear, Pleasure & Pain upon the Self. All these are the characteristics of what is not the Self.

464 Since all Superimposition is due to Delusion, all attributes, whether they be merits or shortcomings, in no way affect the Nature of the Self, even though they may be superimposed upon the Self.

467. People superimpose certain attributes upon objects, by virtue of seeming similarity. When *mother-of-pearl* is mistaken for *silver* or the *rope* is mistaken for a *snake*, it is this principle that operates.

469 It has been said that the Self cannot be perceived by the Senses. If at no time can the Self be an object of knowledge, what can it have in common with external objects all of which should be classified as not being the Self & how can they have anything in common with the Self?

473. The Self is not a compound of parts & whole. At no time does it become an object of knowledge, even though everyone refers to it by the term “T” or the Self; for it is without a 2nd & is known immediately within oneself.
474. The existence of the Self is a fact of experience. No one ever thinks, “*I do not exist.*” Therefore no one ever doubts the Existence of the innermost Self.
475. That is why no one ever demands a proof for one's own existence. The Existence of Pure Consciousness is therefore an axiom of knowledge; for upon that is based all other proofs.
476. Like the Sun that lies hidden behind a cluster of cloud formations, the Self lies veiled by its own Ego. All is the effect of *Maya*. That’s the reason why we don’t know the Self as an object of knowledge.
478. The sky is not an object of perception, but people, out of their ignorance, imagine that the sky is blue. Such is the case with the Self also. In both instances, the Delusion of the Intellect is the only cause.
482. Since the Intellect is extremely pure & transparent, it is akin to the Self. By virtue of its proximity to the innermost Self, it catches the light of the Self just as a crystal set in sunlight reflects light.
483. The Intellect catches the Light of the Self. Similarly again, the Mind catches the light of the Intellect, & the Senses in their turn catch the light of the Mind. Finally the physical Body comes to feel what is comprehended by the Sense Organs. That is why one comes to think that the Self is constituted out of a combination of the Body & the Sense Organs although in reality such is not the case.
484. That is why ignorant people mistake the Intellect for the Self. They superimpose the *reflection* & the *reflector* upon that which is reflected.
485. The moment something which is other than the Self is mistaken for the Self, a chain reaction takes place. Every act of Superimposition becomes in turn the cause of the next Superimposition in the series.

This treatise on Self-Knowledge is for those who are purified & peaceful, calm of Mind, free of craving, & desirous of Liberation. (1)

Sri Shankara Atma Bodh

#9) Quintessence of Vedanta part 5:

489. The term Ignorance is used in order to designate the World-bewitching power of Illusion, *Maya*. By virtue of its inherent power of Dullness, it veils the Self from the understanding of our Minds.
490. However clever one may be, learned in the Scriptures, acute in reasoning, & also having some vague idea of the Self, one may not yet be fully aware how deep-seated is this Ignorance, & how it has its basis in the Self.
488. Ignorance appears with the Self with a 2–fold characteristic, that of Dullness & that of Restlessness. Dullness veils the Self & at the same time it Restlessness projects the Self upon what is not the Self. That is why the Self feels the bonds of mundane existence.
491. By virtue of its inherent Restless activity, *Maya* projects the semblance of the Self upon that which is not– Self. Thus the only Reality, the Self, is projected upon a number of unreal objects, like the Body & external objects believed to deliver Happiness. It is on account of the presence of this Restless quality of *Maya* that people chase after Happiness in the World.

493. When the pure Nature of the Self becomes hidden by the Dull Veiling power of “Maya, out of the resultant Delusion people superimpose the idea of the one Self upon all those things that are not the Self. In this way everyone says to oneself, “*I am defined by all these characteristics: Body, Mind, ... & nothing more.*”

494. Just as one tends to superimpose the idea of the Self upon the Dream Body, with which one is invested in a Dream, in the same way, in the Waking state also one superimposes, upon the Self, diverse Body concepts such as Birth & Death, hunger & thirst, fear & the capacity to suffer pains & desperately strive, although in Reality none of these attributes are inherent in the Self.

495. Thus it is that when one is impelled by the power of Restless Projection, one superimposes upon the Self various kinds of activities. As a result of Projection, the Individual experiences the karmic consequences that flow from them such as good & evil. That is how people wander about lost in the Sea of *Samsara*.

496. On account of the evil consequences that flow from such Superimposition, one imagines that the Self is bound by Earth-born ties such as Birth & Death, or hardship & hunger.

497. It is this mistaken notion of regarding that which is not the Self, as though it were the Self, that lies at the basis of all Superimposition & it is the origin of all the Delusion to which all human beings are subject. It is also the cause of *Samsara*, for it implies the idea of *Doer-ship* & of experiencing the *karmic* consequence of *Doer-ship*.

498. It is this Superimposition of that which is not the Self upon the Self which is the cause of all mundane existence. If there were no such thing as Superimposition, there would be no *Samsara*.

499. The fact is, *Samsara* is entirely dependent upon Superimposition, for its seeming existence. If there were no Superimposition, there would be no *Samsara*. It is this *Samsara* that makes all the difference between those who are bound, & those who are free.

500. Know for certain that *karmic attachment to action* binds whereas Renunciation liberates. The reason for it is that action is itself *Samsara*. Therefore, the Renunciation of *attachment to action* is Liberation.

501. Ignorance is the cause of Superimposition & Ignorance as such has no real existence. It is therefore unreal. Even though it is non-existent, it creates the Illusion of *Samsara* & that is the reason why the analogy of the *Rope* that is mistaken for a *Snake* is so appropriate.

508. Hence it is that the embodied Individual being feels as though it were bound, & as if subject to the mundane life of *Samsara*. As a result of it, the Individual becomes subject to sorrow & Suffering.

509. But that is no more than the product of Delusion & Delusion is caused by Superimposition, in as much as it is the product of wrong notion.

510. By Knowledge alone may Ignorance be destroyed.

516. We find an instance of it in Light & Darkness which are antithetical, & therefore the one destroys the other.

517. In the same way, Knowledge & Ignorance are antithetical & therefore it follows that it is only by means of Knowledge that Ignorance may be destroyed.

518. It is incumbent upon the wise person that he should acquire Knowledge so that he might dispel all Ignorance. It implies that without Discriminative Reasoning there can be no Knowledge; for Discrimination is the only means of knowing the Real Nature of the Self.

519. We should therefore avail ourselves of the power of Reason in order to distinguish the Self from all that which is not the Self. It is only by cutting asunder the knot of Ignorance, that it is possible to separate the Self from that which is not the Self.

Self-Knowledge is the direct cause of Liberation. (2)

Sri Shankara Atma Bodh

#10) Quintessence of Vedanta part 6:

696 It is only in the imagination of the foolish that universal Space seems to be cut into fragments, & it is only such persons who think that this wide Earth is cut up into fragments, such as states & nations.

697 It is the same with the supreme Brahman also. The infinite Brahman includes, & transcends all that which is finite; but to our deluded vision it looks as though Brahman is constituted out of the fine parts that we have superimposed upon it.

698 In Reality, there is no difference between Self & Brahman. The difference that we seem to perceive lies but in our imagination. It has no being. It is for this reason that the Scriptures proclaim again & again the oneness of the Self with Brahman.

699 The *mahavakya* (great proclamation) “*tattvamasi*” which means “*That thou art*”. This proclaims the Non-Dual nature of Self as Brahman. The literal meaning of it contradicts sense perception & other means of knowledge, & therefore is not appropriate. It is only when we understand the indirect meaning of the two words *Tat* & *Tvam* properly, that we understand the *mahavakya* aright.

713 Go in himself is ever the unmanifest, transcendent, changeless Brahman. Such is the direct or the literal meaning of the word “*tat*” which means “*that*.” The *mahavakya* should not be taken here literally.

718 We comprehend the term “*tat*” as meaning pure Consciousness, indirectly. But the term “*Tvam*” or “*thou*” is the subject, who comprehends himself directly.

721 The term God connotes supreme lordship, supreme freedom, omniscience, & other exalted qualities, & also supreme mastery over everything. Such is the literal meaning of the word, “*That*.”

722 But the meaning of the word *Tvam* or “*thou*”, when it is interpreted literally, is altogether different. It refers to one whose knowledge is limited, who is subject to sorrow, & is bound by *Samsara* for such is the destiny of the Individual & that is what the word “*tvam*” indicates.

724 On account of the inherent diversities of their nature, the attributes of God are entirely different from those of the Individual. They are as antithetical in nature as fire & ice.

725 Any literal interpretation would contradict the accepted meaning of both these terms. But we would do violence to the spirit of the Scriptures if we should on that ground reject the underlying unity that is implied.

726 The aim of the Scriptures is to inculcate the unity that binds the Self with Brahman. That’s why the Scriptures says, “*Tattvamasi*,” & what the Scriptures [*sruti* – “revealed”] says must needs be accepted.

727 It is possible to interpret the terms literally, & at the same time establish a mutual interdependence between these 2 terms by eliminating what is incompatible. But that is not what the Scripture inculcates; & any such interpretation would be at variance with the spirit of the Scriptures.

728 What the Scriptures has in mind is a breakless continuum, homogeneous in nature & compact of Bliss. That is why the Scriptures repeats again & again that apart from pure Existence, or “Sat,” whereas the gross & the subtle worlds have no independent existence.

729 The Scripture points out how in the stage of Deep Sleep, that Self is none other than Brahman. That is how the Scriptures demonstrates the oneness of all Existence.

730 "*All this is of the nature of Existence.*" Here, by declaring the underlying unity of all Existence, the Scripture proves the Non-Dual nature of Brahman.

731 If indeed the Individuals & the World around were to be unreal, how are we to realize the Non-Dual nature of Brahman? That is why the Scripture teaches the indivisibility of the 2, or in other words, it teaches their Unity.

733 If the literal meaning should be rejected on the ground of its being contrary to reason, we must of necessity resort to the figurative interpretation of a given sentence.

737 Now, the *mahavakya* “*Tattvamasi*” enunciates the Unity of pure Consciousness. No explanation is acceptable which interprets the word “*That*” in exactly the same sense in which we interpret the word “*thou*”, by taking both these terms in their direct meaning.

741 If the full meaning of the word “*That*” or of the word “*Thou*” could be brought out by accepting its implied meaning, & by discarding its direct meaning, there would be no objection to our accepting it as the rejection of the literal meaning.

742 If indeed the literal meaning should be unacceptable, no one, however learned, need object to such a procedure. Therefore the right meaning of the words “*That*” & “*thou*” should be found out, from their repeated occurrence in the context of the Scripture.

746 Now, the axiom “*Tattwamasi*” inculcates the Unity of Self & Brahman. Although both these terms “*that*” & “*thou*” refer to the same Consciousness, the word “*That*” is understood indirectly, & the word “*thou*” is understood directly.

748 We have only to give up that much of the direct meaning of each of these two words “*that*” & “*thou*” in so far as they are incompatible, in order to arrive at the full significance of the sentence as a whole. Each of the 2 words would then throw light upon the other, & also the sentence as a whole would be free from self-contradiction.

752 It is only by rejecting the incongruous, that the implied meaning of the axiom “*That thou art*” may be brought out. A part of the direct meaning of each word is discarded, but the remaining part of it is retained, & it is therefore held that the sentence as a whole brings out the nature of the one Reality which is at once Existence & Bliss.

755 In this way, we establish the identity of the Individual & also the peculiar traits by which he is distinguished. That is done by eliminating whatever is contradictory in Time & Space in the 2 words “*this*” & “*that*.”

756 In the above illustration, it is by rejecting the incongruous that we arrive at the identity of the person referred to. We should apply the same principle in reference to the axiom, “*Tattvamasi*,” “*That thou art*,” for it is also a case of the rejection of the incongruous.

757 Let us then discard from the sentence, “*That thou art*” whatever is contradictory. That self-contradiction arises only because the word “*that*” is understood indirectly, & the word “*thou*” is understood directly.

758 Whatever is an object of knowledge, whether it is Omniscience, or the intellect, or the gross world around us, whether it is understood indirectly or directly, must necessarily be classified as being other than the Self. They have their basis in ignorance, & have no existence apart from it.

759 Ignorance is the cause of all contradiction. When ignorance is given up, it is seen that the Scripture clearly points out that the Thing in Itself ever remains absolutely taintless, as pure Existence, & that it is also of the nature of pure Consciousness.

760 Therefore it’s by resorting to this figure of speech that the entire significance of the *mahavakya* as a whole stands revealed. As Brahman is free from the characteristics or adjuncts, Brahman is attributeless, Non-Dual & of the nature of *sat-chit-ananda* & not of the nature of “*this*” or “*that*.”

Self-Knowledge removes ignorance as light does darkness. (3)

Sri Shankara Atma Bodh

#11) Quintessence of Vedanta part 7:

764 In the midst of a Dream one feels as though one were invested with a Dream body. One seems to experience Dream pleasures & pains. One may even perceive that there is a difference between the Dream individual & God. But none of these can make the Dream real. In the same way, the delusion of Time & Space, of the Universe & God which are the products of *Maya*, should be deemed to be unreal. In as much as Waking & Dreaming are correlative, if one of them is unreal, what is the guarantee that the other also is not unreal ?

765 Both Waking & Dreaming are subject to the Illusion which the Intellect imposes upon us. In this respect, there is no difference between them. In both these levels of consciousness, there is the 3-part distinction between the Knower, the Known & the means of knowledge (Knowing). Therefore the Waking moment is also as unreal as a Dream.

766 In as much as both these levels of consciousness (*Waking & Dream*) are the products of our Ignorance, in this respect also they are on a par. That is why, in both these states of awareness, the triple distinction among the seer, the seen, & the process of seeing [*like knower, known, & knowing*] should be regarded as being unreal.

767 Everyone knows how in Deep Dreamless Sleep, both Waking & Dreaming cease to exist. In this respect also there is a similarity between the 2. Therefore both these levels of consciousness should be regarded as being unreal.

768 Whether these seeming distinctions that are perceived are among the objects of the same class or whether they are among objects of different categories they should all be regarded as unreal; they have no being in Brahman. They are the outcome of Illusion. In the Ultimate Reality there can be no difference either in the Past, or the Present or the Future.

769 Therefore when the Scripture refers to That in which one perceives any difference whatsoever, it discountenances all such concepts of duality. In this way it removes all that is unreal & which has been superimposed through ignorance upon what is the all-pervading Principle.

770 The Absolute Brahman is ever-existent, Non-Dual, & subject to no kind of change. It is devoid of adjuncts, is not affected by anything, & is not subject to anything. Brahman is pure & is of the nature of Bliss. As there is nothing lacking for Brahman, there is nothing to be achieved which would fill the want. Therefore Brahman is not a means to an end; it is ever the one Non-Dual Reality.

771 Brahman knows no distinction within itself, & is beyond the 3 *Qualities* [*gunas*] of *sattva* (*clarity*), *rajas* (*agitation*) & *tamas* (*dullness*). Neither by means of the Mind, nor by means of words could Brahman be comprehended. Brahman is pure, supremely tranquil, infinite, primal, resplendent in Bliss, & is ever the 1-w/o-a-2nd.

772 That Supreme Truth, the One Ultimate Reality, it is That which is of the nature of Existence, Consciousness, & Bliss. As Brahman knows neither old age nor death, *That* alone is the Eternal Truth, & these words of mine, which proclaim it, are true.

773 Thou art not the physical Body, nor the Vital Force [*prana*], nor the Sense Organs, nor the Mind, nor the intellect, nor the ego. Thou art not any of these, either individually or collectively. That Supreme Witnessing Consciousness, that pure resplendent Being, *That* is none other than thee. *Tattwamasi; That thou art.*

774 Only that which is born could in succession undergo the process of growth & decay, & also come to an end in the course of Time. But that which is devoid of birth is also devoid of death. That Eternal Unborn Self, *That thou art.*

775 It is only the physical body which is liable to be born, & that alone is also subject to death. Hence it is that the physical body is dissolved when the fruit of *karma* is exhausted. As for you, you are the Witnessing Consciousness, which continues to survive in & through all these modifications. The Self ever remains what it is & is not subject to any kind of change.

776 It is this Absolute pure Consciousness which illumines all things both when we are awake & when we are Dreaming. The Self makes itself manifest in every individual as the Ego-consciousness; & remains unchanged through every modification of the intellect. That Absolute pure Consciousness, *That thou art.*

777 It is by the light of Brahman that this whole Universe is made manifest by direct perception, as the immediate object of knowledge. It is by its pervading Existence, in the whole Universe, including in it the ether & the like, that whatever is imagined to be has its being. That pure Consciousness in which all sentient beings have their Existence, *That thou art.*

778 The Absolute Brahman is ever present in the pure hearts of those who are absorbed in *samadhi*. Such persons are ever awake to the Reality of the Witnessing Consciousness, & they are always absorbed in the transcendent Bliss of that Reality. That Unborn pure Consciousness, in which the Sages rejoice, *That thou art.*

779 As it rests upon its own nature, it permeates all objects both from within & from without. In itself, it remains unborn & homogeneous. It is only the delusion of the intellect that superimposes various objects upon it. Just as clay constitutes the fundamental basis of all the objects that are made of clay, so

also this unchanging reality constitutes the fundamental basis of all that is perceived. That Absolute pure Consciousness, *That thou art*.

780 The Scripture refers to it as That which knows no decay, which has no finitude, which has neither beginning nor middle, & which is devoid of all other distinguishing traits. That alone is imperishable. It does not depend upon anything other than itself; it is not an object of knowledge; it is free from defects; it is compact of Bliss, & is Non-Dual in nature. That Absolute pure Consciousness, *That thou art*.

781 By superimposing upon pure Consciousness the attributes of an Individual, you imagine that you have become an Individual, an embodied being. But such is not the case; you are in reality the unborn Self. You are the Ever-Perfect: what need is there for you to fear Death?

782 With the dawning of right knowledge, even that which was perceived in a state of delusion would be found to be none other than the Self. In all this wide World there is nothing real other than the Self & you are that Non-Dual Self. Why should you be afraid of anything?

783 Why should there be any fear at all for one who knows Brahman? To one who considers the whole Universe as one's Self, & who also knows, "*I am all these*," it is most unreasonable that one should be afraid of anything.

784 You are therefore none other than Brahman; & Brahman is devoid of fear, is Eternal & of the nature of Bliss. It is also devoid of parts, is actionless, & ever tranquil; for it is ever the 1-w/o-a-2nd.

785 All those distinctions, such as the knower, the means of knowledge & that which is the *object* of knowledge have no place in Brahman. That is because Brahman is compact of Bliss & is the Eternal Seer. Therefore it is not an *object* of knowledge; while it is at the same time not unknowable, *Thou art that pure Consciousness*.

786 That whose nature is not stained by any of the levels of consciousness, whose nature is pure Knowledge & pure Existence, who is homogeneous in nature, ever free & ever awake, *That thou art*.

787 That which is the Self of us all permeates all the forms of Life, itself remaining Formless. It is the *substratum* of all, in which all the diversities of name & form have ceased to be. That Infinite Truth, that eternal pure Consciousness, *That thou art*.

788 That eternal Bliss knows no division within itself, for it is homogeneous in nature. It is not a product of Action; for it ever remains unmodified by Action. That is the Self of us all. That Supreme, unmanifest, pure Consciousness, *That thou art*.

789 That which permeates all, which nothing transcends, & like the Universal Space around us fills everything completely, from within & from without, that supreme Non-Dual Brahman, *That thou art*.

790 "*Brahman is my Self; my Self is Brahman*." To know that, is to transcend the *gunas* (*sattva*, *rajas*, *tamas*), & be beyond all that change. Be thou ever absorbed in meditating upon that which never changes, which is Eternal, & which lies beyond all creative activity.

791 By continuous & uninterrupted meditation upon that out of which arise the waves of Bliss which inundate all duality, not only do you attain the Supreme Bliss, but you also check the force of *karma*, the subtle effect of Past actions, & weaken its sway in the Present.

795 2 types of aspirants: both of them are fit to receive this knowledge. They have been classed as those who are pre-eminently qualified, & those who are only moderately qualified. It depends upon their capacity for realization; thus it is that there arises in them a corresponding mental modification.

796 Those who have pleased God by faith & devotion, who by the Grace of God has earned merit in previous births, & as a result of it have now become fit & have been endowed with the requisite means to attain Liberation, such as Discrimination, Renunciation, & Dispassion, it is such a person who becomes fit to comprehend what the Vedanta teaches.

797 No sooner is the meaning of the sentence "*That thou art*" made known to the aspirant by the teacher of Vedanta, who follows the method of Superimposition & of Negation than there arises in one of pure Intellect that Supreme mental modification which knows no change, & he realizes, "*I am that Brahman who is of the nature of eternal Bliss, 1-w/o-a-2nd, incomprehensible, untainted, the One Supreme Reality.*"

798 The indivisible pure Consciousness makes itself manifest in all that it reflects upon. It pervades everything. In as much as Brahman is not other than the Self, it follows that it is only by means of Brahman that the veil of Ignorance may be lifted.

799 As a result of the dawning of the Supreme Knowledge, when the veil of Ignorance is rent asunder, in all the levels of consciousness, that power of Veiling the supreme Being, which was but the product of Ignorance, also ceases to function.

800 When once Ignorance is removed, along with it, that sense of separateness which was the effect of Ignorance is also removed. If every fiber of the veil should be set on fire, would not the whole fabric become burnt ? In the same way, that which was the effect of Ignorance, namely, the state of the individual self, also becomes negated.

801 Like a *pale lamp* that fades into insignificance before the bright blaze of the mid-day *Sun*, the flickering light of limited consciousness, which is all that Ignorance allows, becomes insignificant in the presence of the Knowledge of the Infinite, Self-Effulgent Brahman.

802 That reflected light of individual consciousness which is all that is revealed by the intellect does not in any way add to the light of the supreme Consciousness.

803 It is as though one should hold a *tiny lamp* in order to throw light upon the mid-day *Sun*. When the light of the supreme Consciousness shines, one's limited individual knowledge is of little avail. That is because the adjuncts then become merged in pure Consciousness.

804 When the adjuncts merge in the Supreme Brahman, which is reflected in them, what remains finally is the light of Pure Consciousness. That is the light of the Supreme Brahman, which alone had been reflected in all of them.

805 It is only as long as a *mirror* is there that it reflects the *face*. But when once the *mirror* is removed, the reflection becomes one with the *face*. In the same way, when the limiting adjuncts have ceased to function, all that remains is the one Pure Consciousness.

806 A *jar*, for instance, is made known through the mental modifications, as long as one is in a state of Ignorance. But when one has attained Knowledge, the same *jar* is made manifest by the *Light* of Consciousness. But the analogy does not hold good in regard to the Self-Effulgent Brahman, because Brahman cannot be made manifest by its *reflection*.

807 That is why the learned hold that Reality, or Brahman, is capable of pervading all the mental modifications; but it does not follow that the reflection of pure Consciousness can make Brahman an object of manifestation. Consequently, there is no self-contradiction in what the Scripture says.

808 Brahman should therefore be known by the subtle Intellect. But those persons whose understanding is limited cannot directly attain that mental attitude merely by listening to what the Scripture says. Such persons should recollect in Mind what the Scripture says & meditate upon it.

The Self seems limited because of ignorance.
Destroy ignorance & the limitless Self is
revealed, like the Sun when clouds pass away. (4)

Sri Shankara *Atma Bodh*

#12) Sri Atmananda part 1:

Sometimes here we introduce diverse sources of Truth from widespread times & cultures, widespread in part, to illustrate the universality of Absolute Truth. But what about clarity ? Sometimes that may suffer a bit when exploring as just described. Well here, except for some characteristic vocabulary which fast becomes familiar enough, everything is crystal clear & down to earth. Among the less "exploratory" selections, more absolute teaching will sometimes appear here, but these selections here are especially accessible – as if "introductory" – though really very "high" like some, more difficult "final" teachings.

selections from Sri Atmananda – police inspector Krishna Menon:

Every thought merges into Consciousness and remains not as thought, but as Consciousness, pure. So your searching in that Consciousness for the resurrection of any thought, merged therein, is in vain. It can only result in your first forgetting your real nature of pure Consciousness, and in the subsequent creation of an entirely new thought, as though experienced some time earlier.

The same word "I", used in similar contexts, cannot carry different meanings with different persons. When I say "I" meaning "my body", another understands it in the same sense, meaning "my body". But when the other person uses the same word "I", he means "his body", which is entirely different from "my body". Thus, in the case of everyone, the bodies meant are different; but the word used is the same "I", always. So the "I" must mean: either the individual bodies of all men – which is ludicrous – or it must evidently mean no body at all. The latter being the only possible alternative, the "I" must necessarily mean that changeless principle in which every body appears & disappears. This is the real meaning of "I", even in our daily traffic with the World.

Every perception, thought or feeling is known by you. You are the knower of the World through the sense organs; of the sense organs through the generic Mind; & of the Mind – with its activity or passivity – by your self alone.

In all these different activities, you stand out as the one knower. Actions, perceptions, thoughts & feelings all come and go. But knowingness does not part with you, even for a moment. You are therefore always the knower. How then can you ever be the doer or the enjoyer?

When you try to visualize the Absolute in you, nothing can possibly disturb you, because every thought or perception points to yourself & only helps you to stand established as the Absolute.

"He comes", "He sits", "He goes", and so on. In these statements, "coming", "sitting" & "going" are somehow extraneous to "him". As such, they do not at all go into the make of "him".

"He" alone stands unqualified through all time, continuing without a break. So it is this pure "he" or "I" (*or Consciousness*) which shines through and in between all thoughts, feelings, perceptions & states. During this interval, between thoughts, one has no thought of the state in which one happens to be. So here, one is Peace itself; & that is the "I", in its pure state.

As soon as we wake up from Deep Sleep, the existence of a ready-made World – including our own bodies – confronts us. To examine it closely, we utilize our sense organs straightaway – one by one, relying on their superficial evidence without a thought.

The organ of sight asserts that the World is only visual form & nothing else; the organ of hearing that the World is only sound & nothing else; & so on. Each organ thus asserts the World as its sole & particular object. In effect, each sense organ contradicts the evidence of the other 4 organs, with equal force. This hopeless mess of contradictory evidence, & the stubborn denial by each of the sense organs of the others' evidence, form positive proof of the falsity of this World – as it appears.

But all the while, the existence of a positive something is experienced without a break, beyond the shadow of a doubt. This, on closer analysis, is found to be that changeless, subjective "I" – principle or Consciousness itself.

To become a Sage means to become aware of what you are already. In this connection, it has to be proved that "knowing" is not a function. In all your life, you feel you have not changed; & of all your manifold activities, from your birth

onwards, the only activity that has never changed is "knowing". So both these must necessarily be one & the same; & therefore knowingness is your real nature. Thus, knowing is never an activity in the Worldly sense, since this knowing has neither a beginning nor an end. And because it is never separated from you, it is your Real Nature – just as "shining" is the real nature of the Sun & not its function. Understanding it in this way, & realizing it as one's real nature, brings about Liberation from all bondage.

When you reach Consciousness or Happiness, you lose all sense of objectivity or duality & stand identified with the ultimate, subjective "I"-principle, or the Absolute. Then the subjectivity also vanishes. When the word "pure" is added on to Consciousness, Happiness or "I", even the least taint of relativity is removed. There, all opposites are reconciled, all paradoxes stand self-explained; & everything, or nothing, can be said about it.

After understanding the "I"-principle as pure Consciousness & Happiness, always use the word "I" or "Knower" to denote your goal. The "I" always brings subjectivity with it. It is this ultimate, subjective principle "I" – divested of even that subjectivity – that is the goal.

Consciousness & Happiness may possibly have a taint of objectivity in their conception, since they always express themselves in the realm of the Mind. When one is deeply convinced that one's Self is Consciousness & Happiness, one finds it as the nameless. Whereupon, even this namelessness seems a limitation. Giving up that as well, one remains as the "I"-principle, the "Absolute".

Commentary on the last 2 paragraphs:

These last points are very deep but some simple, almost crude points can be made to underline one key point – the fact that meditation on the true "I" – Non-Dual Existence, pure Being, the Self – that ultimate Subjective principle is the safest, most direct, & highest final meditation. To make a couple of, as I said, "crude" points, consider 2 common pitfalls in the meditation on Consciousness & Happiness, the other 2 emphases in Sat – Chit – Ananda.

Without the guidance of a true Guru, meditation on Consciousness can divert into an objective "witness" meditation (*vs. a Non-Dual Witness meditation*) that takes on a very "neo-Vedanta" mental quality, one watcher watching another, looking at what's "arising", or watching the breath, & some other related mid-directions.

Without the guidance of a true Guru, meditation on Happiness can divert into a greedy "spiritual materialism" where a very intact Individual like a brat complains"

"where's my Happiness, where's that Bliss you promised". Mistaking one's True Nature of Happiness for some objective, individual reward or pay-off is clearly mis-guided. Peace; being at ease with the Truth; faith, confidence, hope, & trust in the Guru is the more reliable meditation on Happiness. The Bliss of unlimited devotion to God, the Guru, the Self – that's a reliable meditation on Happiness.

Furthermore, to be obsessively measuring with the Mind, the degree & quality of Bliss in one's present "experience" could so distort inner perception as to convince the Mind that "I am not Brahman" when you already know darn well that the opposite is true. Limited understanding "my experience" & what "one" is, may prevent accurate self-assessment. Assess one's apparent obstacles & errors, assumptions & habit tendencies, & leave the *Ananda* to take care of itself.

Generally though, between Sat, Chit, & Ananda, Maharshi's Self-Inquiry into the Self, Existence, *Sat*, is the best bet. Meditation on *Chit*, Consciousness is a good auxiliary or primary path, if with proper guidance. Meditation of *Ananda* or Happiness is safest as Non-Dual Devotion & Surrender for those called to that emphasis. Ultimately, all ends in final Inquiry, Who am I ?

Constant practice of Knowledge neutralizes ignorance. (5)

Sri Shankara *Atma Bodh*

#13) Sri Atmananda part 2:

When a Sage sees an object, he sees it not as object but as Consciousness itself. He emphasizes only the Consciousness part of it, & feels that it is the Self. Thus to him, every perception doubly reaffirms his knowledge that he is Consciousness. It is experience of the Truth itself, repeated as often as there are thoughts or perceptions.

A subjective transformation alone is needed for Realization. When one who has realized the Truth looks at the World, conceding the existence of the World, he finds that every object asserts one's own Self or Consciousness, without which the object could never appear. Regarding yourself, the "I", there can never be any mistaking whatsoever.

To the ordinary man, pleasure is an end in itself & he attributes it all to objects. But to the Sage, who apparently enjoys the same pleasure, it is all the expression of the Happiness aspect of the Absolute or the Self, purely uncaused.

To the Sage, every experience of Happiness is only an expression – in the realm of the Mind – of the Happiness aspect of the absolute "Self"; & as such he never attributes it to external objects. To the Sage, all the activities of the Mind & body are but expressions of the Absolute, & as such purposeless in themselves. But the worldly man takes to activities with a definite purpose, as a means of enjoyment.

All this World is an object of my sense perception, & I am the changeless subject. Each one of my objects serves only to point to the Self & to prove the Self. I need only make my stand there firmer & establish myself at the real centre, as the ultimate subject "I".

What do you mean when you say "I" ? It does not at all mean the Body, Senses, or Mind. It is pure Experience itself – in other words, the end of all knowledge or feeling. First of all, see that the Body, Senses, & Mind are your objects & that you are always the changeless subject, distinct & separate from the objects. The objects are present only when they are perceived. But I exist, always changeless, whether perceptions occur or not, extending through & beyond all states. Thus you see that you are never the Body, Senses, or Mind. Make this thought as deep & intense as possible, until you are doubly sure that the wrong identification will never recur. Next, examine if there is anything else that does not part with the "I"-principle, even for a moment. There is Consciousness. It never parts with the "I"-principle, & can never be an object either. So both must mean one & the same thing. Or, in other words, "I" is Consciousness itself. Similarly, wherever there is the "I"-principle left alone, there is also the idea of deep Peace or Happiness, existing along with it.

On the other hand, it is universally admitted that one loves only that which gives one Happiness, or that a thing is loved only for its Happiness value. Evidently, Happiness itself is loved more than that which is supposed to give Happiness. It is also admitted that one loves one's Self more than anything else. So it is clear that the Self must be one with Happiness or that you are Happiness itself. All your activities are only attempts to experience that Happiness or Self in every experience.

The ordinary man fixes a certain standard of enjoyment for all his worldly activities & tries to attain that standard of enjoyment to his satisfaction. Thereby, he is only trying to experience the Self in the form of Happiness, as a result of the satisfaction obtained on reaching the standard of enjoyment already accepted by him.

For every perception, thought or feeling, you require the services of an instrument suited to each activity. But to love your own Self, you require no instrument at all. Since you experience Happiness by retreating into that "I"-principle, that "I" must be either an object to give you Happiness, which is impossible; or it must be Happiness itself. So the "I"-principle, Peace, & Consciousness are all one & the same. It is in Peace that thoughts & feelings rise & set. This Peace is very clearly expressed in Deep Sleep, when the Mind is not there & you are one with Consciousness & Peace.

Pure Consciousness & Deep Peace are your Real Nature. Having understood this in the right manner, you can well give up the use of the words "Consciousness" & "Happiness" & invariably use "I" to denote the Reality. Don't be satisfied with only reducing objects into Consciousness. Don't stop there. Reduce them further into the "I"-principle. So also, reduce all feelings into pure Happiness & then reduce them into the "I"-principle. When

you are sure that you will not return to identification with the Body any longer, you can very well leave off the intermediaries of Consciousness & Happiness, & directly take the thought "I, I, I" subjectively. Diversity is only in objects. Consciousness, which perceives them all, is one & the same.

The word "I" has the advantage of taking you direct to the core of your Self. But you must be doubly sure that you will no longer return to identification with the Body. By reducing objects into Consciousness or Happiness, you come only to the brink of the necessary experience. Reduce them further into the "I"–principle; & then "it", the object, & "you", the subject, both merge into experience itself. Thus, when you find that what you see is only your Self, the "seeing" & "objects" become mere empty words. When you say the object cannot be the subject, you should take your stand not in any of the lower planes, but in the ultimate subject "I" itself. In making the gross World mental, the *advaitin* is an Idealist. But he does not stop there. He goes further, examining the "idea" also & proves it to be nothing but Consciousness. Thus he goes beyond even the Idealist's stand. The Realist holds that matter is real & Mind is unreal, but the idealist says that Mind is real & matter is unreal. Of the 2, the Idealist's position is better; for when the Mind is taken away from the World, the World is not [*for who claims to see it* ?]. Therefore, it can easily be seen that the World is a thought form. It is difficult to prove the truth of the Realist's stand; for dead matter cannot decide anything. The *advaitin* goes even further. Though he takes up the stand of the Idealist when examining the World, he goes beyond the Idealist's position & proves that the World & the Mind, as such, are nothing but appearances & the Reality is Consciousness.

Perception proves only the existence of knowledge & not the existence of the object. Thus the gross object is proved to be non-existent. Therefore, it is meaningless to explain subtle perceptions [*such as in dream or imagination*] as a reflection of gross perceptions. Thus all perceptions are reduced to the ultimate "I"–principle, through knowledge. When a Sage takes to activities of life, he "comes out" with Body, Sense organs, or Mind whenever he needs them; & he acts, to all appearances, like an ordinary man, but knowing full well, all the while, that he is the Reality itself. This is not said from the level of the Absolute [*where no such activity even occurs at all*].

The **World** like a **Dream** full of attachments & aversions, seems real until **Awakening**. (6)

Sri Shankara *Atma Bodh*

#14) Sri Atmananda part 3:

Without a thought or a feeling, the ordinary man knows himself to be the Body & claims all its activities. In the same way, a Sage, without a thought or a feeling, knows that he is the Reality – expressing itself in all perceptions, thoughts & feelings, without a change.

What you call experience is the real "I"–principle, shining in its own glory, beyond the realm of the Mind. The use of the word 'realization' as an action is wrong, since it brings with it a sense of limitation by time.

You can never become conscious of an object unless you are "Self-conscious", beyond the realm of the Mind. So even when you say you are conscious of an object, you mean you are conscious of the knowledge of the object [*just like "perception" is actually only the entertaining of perceptual thoughts*], further reduced into Knowledge alone, & again reduced into the subjective "I"–principle or Experience itself. This means that you are always in your real center.

The World is examined & proved to be non-existent, through your own experiences:

1. By comparing impartially the Dream & Waking state experiences, & finding them to be exactly similar.
2. By proving that the *objective* World has no existence, independently of the subject "I" or Consciousness.

You understand this fact, & accept it completely & unreservedly. Think about it more intensely, until it descends into your heart, becoming experience itself. Then you become what you mean by "liberated" & all your problems automatically cease.

To an ordinary man, life constitutes actions, perceptions, thoughts & feelings – one of these alone being experienced at any given time. In other words, you stand detached from all activities, excepting the one in which you seem engaged at the given time. To this list of 4 categories (actions, perceptions, thoughts & feelings), the spiritual man adds just 1 more, which indeed is the most important one: *Consciousness*. This last one is doubly important; because, over & above its importance as a separate entity, it shines in & through the 4 categories already mentioned. You are simply asked to direct to the Consciousness aspect the attention legitimately due to it. This is all. When you are engaged in thought, you are not engaged in action, perception or feeling. When engaged in action, you are not engaged in thought, feeling or perception. So also, when you are engaged in knowing, you cannot be engaged in any other kind of activity.

The presence & recognition of *subjective* Consciousness, your real center, is the one thing needed to make your life possible & connected. Make it so, by knowing that knowing principle to be your real center. You never go outside it, & you can never leave it, even if you will. This does not deny or negate your worldly life, as is ordinarily supposed, but makes it richer, firmer, truer & more successful. To have deep Peace & not to be disturbed from it, even for a moment, is the ardent desire of everyone. For this, you have necessarily to be at a center which does not change. That is the real 'I'–principle or Consciousness. To be it & to establish oneself there is the end & aim of life. This alone makes real life possible.

When you are engaged in any action, thought or other activity, all the World except for that one activity is dead, so far as you are concerned. This can really be called "detachment". Therefore, you are always in perfect dispassion, & that again in the most natural & effortless manner.

Non-attachment is not only possible, but is present in all your states. You can see it, if you direct your attention that way. You say you are attached to objects in the Waking State. But what happens to that Attachment, when you go into the Dream State? Likewise, what happens to the objects of the Dream State, when you come back to the Waking State? Leaving these 2 states, you go into the Deep Sleep state, where there are no objects at all. So there is Non-attachment throughout; & there is no necessity to cultivate it. Even in the Waking State, when you are thinking of one object, are you not non-attached as far as the rest of the World is concerned?

It is absurd to wonder about Consciousness in dead matter [*as in the Realist's theory of Mind*]. Dead matter or Body does not exist in its own right, but exists only as the object of the Perceiver. It is the Perceiver who lights up the object with his Consciousness. In other words, his Consciousness appears limited in the form of the Body, or the Body is his Consciousness itself. But Consciousness cannot be divided. So it is the whole Consciousness itself. Therefore the question of Consciousness in dead matter is absurd, on the face of it.

When you know any object, you stand as Consciousness; & the object also cannot help appearing as Consciousness, since Consciousness cannot perceive anything but Consciousness. Or, in other words, when you rise to the level of Consciousness to examine the object, it is also transformed into Consciousness & its objectivity disappears. So objects cannot exist as such, when you stand as Consciousness. While everything shines by the light of Consciousness, Consciousness does not require any other light, because it is self-luminous.

Nothing can limit Consciousness. A beginner in the spiritual path can, as a preliminary course, conceive that Consciousness is in him first. But when he becomes centered in Consciousness, the inside & outside vanish, so far as he is concerned; & he is lifted up to Consciousness pure.

Look at your image in a mirror. What is inside or outside your image, & all through it? Nothing but the mirror. So also, there is nothing but Consciousness in the object. It is in me that thoughts arise, & in thoughts that bodies arise. So, compared to the "I"-principle, the gross World is evidently very, very small; & can never exist as such, along with the "I". It is wrong to say that the World exists in thoughts, or that thoughts exist in the "I"; because gross forms as such vanish when thoughts appear, & thoughts become Consciousness when they touch it. Nothing is inert; but all is Consciousness appearing as limited, & even that apparent limitation is Consciousness itself. Thus Reality is seen

existing here & now – in you, in & beyond all states. It only appears as if it is tagged on to something else like Body, Senses, or Mind. Eliminate that "tagged-on" part & you remain in your self, the real center. But when you try to eliminate the apparently unreal parts from Consciousness, you find that each of them is mysteriously transformed into Consciousness itself, leaving nothing not eliminated. This takes you to the Natural State.

Like the appearance of silver in mother of pearl, the World seems real until the Self, the underlying Reality, is realized. (7)

Sri Shankara Atma Bodh

#15) Sri Atmananda part 4:

Before beginning to examine this World, you must necessarily take your stand on some changeless ground which is best known to you. The best known of all things to you is Consciousness, which is also self-luminous. It is your real self, & never something possessed by you. Things known by the Mind are liable to be mistaken. But as regards the fact of your being conscious, there can never be any mistake. What we ordinarily call the "consciousness of an object" is only Mind-consciousness.

This, further examined, gives up that limitation also & becomes pure Consciousness. The Consciousness of an object is itself part of the object experienced. Try to reject all but Consciousness from that experience. Then you find that whatever you turn to is immediately transformed into Consciousness, leaving nothing at all to be rejected.

Actions, perceptions, thoughts & feelings cannot be independent. The "I"-principle alone stands independent of everything else; & present in all these, unattached. It is the Mind that is said to be the knower or witness of gross objects. But the Mind cannot come down to the gross to bear witness to it or to know it. The gross has to be transformed into the subtle, if it has to be witnessed by the Mind. Or in other words, the Mind can never witness the gross, but only the subtle. That is, the gross exists only in mere words, because the Mind's knowledge is the only evidence of its existence as gross. Therefore the gross, as gross, has no existence at all.

Similarly, the "I"-principle is said to be the Witness of thoughts. The "I" cannot come down to the Mind's plane to witness the thoughts. But thoughts get transformed into pure Consciousness in order to be witnessed by the "I"-principle; & Consciousness is the real nature of the "I"-principle. Therefore it means: "I know myself." If one applies the same argument here also, it is evident that thought is nothing but Consciousness or the "I". Therefore, all that appears – gross or subtle – is nothing but myself alone. Or in other words, in all activity or inactivity, it is "I" alone that shine.

Experience is composed of 2 parts:

1. the background, which is the Reality itself; &

2. expression, which is superimposition of Mind & Senses upon the background Reality.

In examining any experience to see what it is, we must give up the expression part of it as belonging entirely to the Mind & Senses, & take only the background which alone is permanent & real. Thus examined, every experience reduces itself to the Ultimate Reality. In any experience, the expression is the objective part & the background is the subjective part or the Reality behind it. The test of every experience is to see whether it is strictly *subjective* or *objective*. The *subjective* alone is real & the *objective* all Illusion.

Space, though not perceptible to the Senses, is certainly conceivable by the Mind. So it is really *objective* in nature. If we take from Space this taint of *objectivity*, it's not dead & inert, becomes self-luminous, & it immediately shines as its background – the Reality.

We speak of “my past life” & “my future life”. It is clear from these that the “I”–principle is beyond birth & death. For in these statements, we imply that the “I”–principle is present before birth & after death. How then can birth & death pertain to the “I”–principle ? Therefore, the real “I”–principle alone lives. The ignorant man believes that either the Body or the Mind lives, while in fact each of them dies at the end of every perception or thought. But the “I”–principle continues unchanged through all thoughts & perceptions, lighting them up as well.

I act, I perceive, I think, I feel; & I also remain all alone in my own glory. It is this unattached “I”–principle itself that appears in the acting, perceiving, thinking & feeling – while still remaining unattached & unchanged.

But the ignorant man wrongly attributes all these activities to this “I”–principle, & at the same time admits without hesitation that the “I”–principle is never-changing. I am unaffected by any of these apparent activities. So I appear in my own glory, without a change, even in all apparent activities. This shows that all these activities are unreal. And this unreality can be seen if we look at these apparent activities from a subjective standpoint.

Now looking at objects, we find that the ordinary man's experience is that the unknown subsequently becomes known. Examining this statement more closely, we find that the “*unknown as unknown*” is certainly not the “*known as known*”. Because, in what we call the “*known*”, there is so much of our own superimposition – such as name, form, dimensions & numerous other attributes – heaped upon the “*unknown*”. But the “*unknown*”, on the other hand, has only one general superimposition – namely the characteristic of being *unknown* – made upon the “*thing in itself*”.

So the ‘thing in itself’, or the Reality, was called unknown when viewed from the sphere of the known object. Or in other words, it was the Reality itself that appeared as the unknown & as the known, without undergoing any change in itself. That is, the Reality is neither the unknown nor the known, but is the background of both.

Thus, the subjective “I”–principle & the “*objective* reality” are one & the same. In other words, the ultimate *subject* devoid of its sense of *subjectivity* & the object devoid of its objectivity are one & the same Reality itself.

Like waves in the ocean, the World arises,
& dissolves, in the Supreme Self, the
substance & cause of everything. (8)

Sri Shankara Atma Bodh

#16) Sri Atmananda part 5:

Examine your experience always, & ask yourself whether it changes in Time or Space. If it is found to change, advance further till you come to that experience from which you can never change, even for a moment, even if you try.

That is then no experience either, but your Real nature itself.

An experience is composed of 2 parts [yes – short list is repeated from prior article]:

1. the background, which is the Reality itself; &
2. the expression, which is only a superimposition of the Mind & Senses upon the background Reality.

In examining any experience to see what it is, we must give up the expression part of it as belonging entirely to the Mind & Senses, & take only the background which alone is permanent & Real.

Thus examined, every experience reduces itself to the ultimate Reality.

In any experience, the expression is the *objective* part & the background is the *subjective* part or the Reality behind it.

The test of every experience is to see whether it is strictly *subjective* or *objective*. The *subjective* alone is Real & the *objective* all Illusion.

Space, though not perceptible to the Senses, is certainly conceivable by the Mind. So it is really *objective* in nature. If we take out of Space this last taint of *objectivity*, it ceases to be dead & inert, becomes self-luminous, & it immediately shines as its background – the Reality.

We speak of "my past life" & "my future life". It is clear from these that the "I"–principle is beyond birth & death. For in these statements, we imply that the "I"–principle principle is present before birth & after death.

How then can Birth & Death pertain to the "I"–principle ?

Therefore, the real "I"–principle alone lives. The ignorant man believes that either the Body or the Mind lives, while in fact each of them dies at the end of every perception or

thought. [*Since the Body is at most the momentary Perceiver in the couplet Knower-Known with an object.*] But the "I"–principle continues unchanged through all thoughts & perceptions, lighting them up as well.

The ignorant man who identifies himself with body & Mind is dying every moment, along with every perception or thought. The Sage, who identifies himself with the changeless "I"–principle, a lone really lives & knows no death. The Body idea or the Ego has to die, in order that you may really live. In this sense, it is the Sage alone that really lives, & knows he lives. His advice to every man is: "Die, in order to live." In other words, annihilate the personal element, or Ego, In order that the impersonal element may not appear shrouded. This is Realization – establishing oneself in the Reality.

I act, I perceive, I think, I feel; & I also remain all alone in my own glory. It is this unattached "I"–principle itself that appears in the acting, perceiving, thinking, & feeling – while still remaining unattached & unchanged.

But the ignorant man wrongly attributes all these activities to this "I"–principle, & at the same time admits without hesitation that the "I" is never-changing. I am unaffected by any of these apparent activities.

So I appear in my own glory, without a change, even in all apparent activities. This shows that all these activities are unreal, & this unreality can be seen if we look at these apparent activities from a *subjective* standpoint.

Now looking at objects, we find that the ordinary man's experience is that the unknown subsequently becomes known. Examining this statement more closely, we find that the "unknown as unknown" is certainly not the "known as known". Because, in what we call the "known", there is so much of our own superimposition – such as name, form, dimensions & numerous other attributes – heaped upon the "unknown".

But the "unknown", on the other hand, has only 1 general superimposition – Namely the characteristic of being unknown – made upon the "thing in itself". So the "thing in itself", or the Reality, was called unknown when viewed from the sphere of the known object. Or in other words, it was the Reality itself that appeared as the unknown & as the known, without undergoing any change in itself.

That is, the Reality is neither the unknown nor the known, but is the background of both. Thus, the subjective "I"–principle & the "objective Reality" are one & the same. In other words, the ultimate Subject devoid of its sense of *subjectivity* & the object devoid of its *objectivity* are one & the same Reality itself.

The **World** of animate & inanimate objects is **projected** by Imagination on the all-pervading **Substrate** of the **Self**. (9)

#17) Sri Atmananda part 6:

Understanding the objective World & the “I”, not only establishes one’s self in the right center, but also destroys the *samskaras* (*binding tendencies*) relating to them. [As to *apparent Objects in the World*] the “thing in itself” (*Reality*) is beyond the *known* & the *unknown*. When the *unknown* is sensed, something *objective* comes in. When you try to *objectify* Reality, you first *superimpose* Form upon it; & upon this most general Form, innumerable other details are *superimposed*, by one or more of the Sense Organs. This is how an object is *visualized*. The Form never exists independently of the Sense Organ, & so it can never exist outside the Sense Organ which *perceives* it. What we *know* in a *perception* is only our own *superimposition*, including our own *samskaras*; & it is not the Reality at all. Reality of course is not *perceivable*. Thus the “*thing in itself*” – the Reality – transcends both the *known* & the *unknown*.

All *objects, thoughts & feelings* are known through the Senses or the Mind. But I always know that “I am”. This Knowledge is not obtained through any Sense Organ or agent, & so it is called *direct knowledge*. Looking more closely, we find that even in Sense perception, it is only direct knowledge that is experienced. When I say I know an *object*, the *object* is reduced in terms of knowledge to knowledge itself, & can no longer be called an *object*. As Knowledge, it can have no limitation either, there being nothing other than Knowledge existing other than it.

So, what actually happens, even in Sense perceptions, is that the Self (*Consciousness*) knows the Self (*Consciousness*). Every Sense perception is in fact direct Knowledge. Thus, when you come to Knowledge, no *object* can exist as such. The *object* is only an *object* of the Sense Organs, & never the *object* of knowing. Knowledge can know only Knowledge.

When a disciple retreats consciously from his Body, senses & Mind to his innermost Self – pure Consciousness – Knowledge dawns; & he is said to have “realized”. When Knowledge dawns, objects & senses vanish. The same process also repeats itself during every Sense perception; & you always know nothing but the Reality. [“*Objects have no existence, even when known. Even what is known does not as such exist.*” – *Bhagavad Gita*] Objects have no existence even when known; since every Perception brings only direct Knowledge of the Self, proving only the Reality behind all. So you stand Self–Realized. The existent can never go out of existence, & the non-existent can never come into existence. The test of the Reality is whether it disappears or not. According to this test, the only thing that never disappears is the “I”–principle or “Consciousness”.

Perceptions can exist only if there are external *objects*. But *objects* as such have no existence. The Reality can never be an *object*. So it follows that even perceptions are not

perceptions at all. Similarly examining the subject, we find that the Body, Senses & Mind are also mere empty words, having no independent existence. Each in turn gets reduced into the ultimate “I”-principle or “Consciousness”, which alone is Real.

The *unknown* is nowhere in existence. At a higher level, it has to be said that nothing is known either. So everything is beyond the *known* & the *unknown* & therefore is the Reality. What is the object of Knowledge? *Nothing*. Because, when the so called *object* comes into the plane of knowledge, it loses its *objectivity* & becomes Knowledge itself, or one with the Knower. Just as, in the realm of the Senses, the Form which is supposed to have been perceived loses its form & becomes *seeing* itself. Form is nothing but *seeing*. Knowing is always directed to the Reality. The object of Knowledge is always the Reality – if the Reality can ever be an object. Therefore, it is only the Reality that is known, in every case.

To transcend Name & Form note that *Being* attracted by the Existence aspect of the Absolute everywhere, we start to examine what it is & immediately utilize our Senses to do the job. The Senses at once project their own respective *objects*, & *superimpose* their own particular form upon the Existence “sensed”, attributing the permanence of the Absolute to the Forms thus *superimposed*. In this way, we are deluded into the thought that the Forms thus created are permanent, & we lose sight of the Absolute Reality. In order to get beyond this delusion, we must go beyond these Forms, as well as the Mind. Then we will see the Reality as one with our Consciousness. On the *subjective* side, there is Consciousness; & on the *objective* side, there is Existence alone. Existence & Consciousness being 2 aspects of the same Reality, the *subject-object* relationship vanishes. Existence may be said to be *objective*, but really is not. Because that which exists is really neither *inside* nor *outside*. Names can be given only to *objects*. *Objects* have been proved to be nothing but Consciousness. Therefore the Name also vanishes completely, or all Names are the Names of Consciousness.

Just as **bracelets, bangles, & rings** are **gold**
in various forms, the forms in this **World**
are nothing but **Consciousness**. (10)

Sri Shankara Atma Bodh

#18) Sri Atmananda part 7:

When Perception occurs, something objective comes in. When you try to objectify the Reality, you first superimpose form upon it; & upon this most general form, innumerable other details are superimposed, by one or more of the sense organs. This is how an object is visualized.

The Form never exists independently of the Sense Organ, & so it can never exist outside the Sense Organ which perceives it. What we know in a Perception is only our own superimposition, including our own *samskaras* (*karmically acquired tendencies*); & it is not the Reality at all, which of course is not perceivable. The thing in itself – the Reality – transcends both the known & the unknown.

All objects, thoughts & feelings are known through the Senses or the Mind. But I always know that “I am”. This knowledge is not obtained through any Sense Organ or agent, & so it is called *direct knowledge*.

Looking more closely, we find that even in Sense Perception, it is only direct knowledge that is experienced. When I say I know an object, the object is reduced in terms of knowledge to knowledge itself, & can no longer be called an object. As knowledge, it can have no limitation either, there being nothing other than knowledge existing beside it.

So, what actually happens, even in Sense Perception, is that the Self (*Consciousness*) knows the Self (*Consciousness*). Every Sense Perception is in fact direct knowledge. Thus, when you come to knowledge, no object can exist as such. The object is only an object of the Sense Organs, & never the object of knowing. *Knowledge alone can know Knowledge*.

Objects have no existence even when known; since every Perception brings only

direct knowledge of the Self, proving only the Reality behind all. The only thing that never disappears is the “I”-principle or Consciousness.

The existent can never go out of existence, the non-existent can never come into existence.
Bhagavad-Gita, 2.16

Perceptions can exist only if there are external objects. But objects as such have no existence. The Reality can never be an object. So it follows that even Perceptions are not Perceptions after all. Similarly examining the subject, we find that the Body, Senses & Mind are also mere empty words, having no independent existence. Each in turn gets reduced into the ultimate “I”-principle or Consciousness, which alone is Real.

The unknown is nowhere in existence. At a higher level, it has to be said that nothing is known either. So everything is beyond the known & the unknown & therefore is the Reality.

Nothing is the object of knowledge. When the so-called object comes into the plane of knowledge, it loses its objectivity & becomes Knowledge itself, or one with the knower. Just as, in the plane of the Senses, the Form which is supposed to have been perceived

loses its Form & becomes Seeing itself. Form is nothing but seeing. Knowing is always directed to the Reality. The object of knowledge is always the Reality – while Reality can ever be an object. Therefore, it is only Reality that is known, in every case.

Being attracted by the existence aspect of the Absolute everywhere, we start to examine what it is & initially utilize our Senses to do the job. The Senses at once project their own respective objects, & superimpose their own particular form upon the existence *sensed*, attributing the permanence of the Absolute to the forms thus superimposed. In this way, we are deluded into the thought that the forms thus created are permanent, & we lose sight of the Absolute. In order to get beyond this delusion, we must go beyond these forms, as well as the Mind. Then we will see the Reality as one with our Consciousness.

On the subjective side, there is Consciousness; & on the objective side, there is Existence alone. Existence & Consciousness being 2 aspects of the same Reality, the subject-object relationship vanishes. Existence may be said to be objective, but really is not. Because that which exists is really neither inside nor outside. Names can be given only to objects. Objects are nothing but Consciousness. Therefore the name also vanishes completely, or all names are the names of Consciousness.

Space seems broken & diverse because of the many forms in it. Remove the forms & pure Space remains. So too with the omnipresent Self. (11)

Sri Shankara Atma Bodh

#19) Sri Atmananda part 8:

A spiritual answer can never be found in the same plane as the question itself. When you look from the next higher plane, the question as such disappears altogether. The Mind is incapable of explaining itself in its own plane. So in order to explain it, you must rise to the background – the plane of Consciousness. Looking from there, you see the Mind with all its doubts & difficulties transformed into Consciousness; & nothing ever remains over which needs to be explained.

The Mind is fitful or changing. Nothing but a permanent something can venture to examine anything changing. The same rule applies to the relative plane also. Relatively speaking, seeing is more permanent than form, & knowledge is more permanent than the Senses. So the Senses can well be utilized for a preliminary examination of the variety in objects. Similarly, knowledge can be utilized to examine the various perceptions, thoughts & feelings.

Every one Liberated but has only to know it. The “I”-principle is not at all affected by actions, perceptions, thoughts & feelings – all of which we are called upon to witness & apparently participate in, from time to time.

In Truth there is no action after realization. But the question can be taken up at a lower level & answered differently. The World & its activities – including that of the Body which you call yours – may continue in the usual manner, apparently as though nothing has happened. By being established in the Truth, you are not going to get any definite advice about your future activities. But the light from the center will so react on your Mind that eventually it will run only in the proper groove. The World of your perceptions will henceforward be illuminated by an entirely new light & significance. Your way of life will definitely improve & will shine on a clear & new basis – being absolutely purposeless & goalless – because you have become impersonal, & your activities can be assigned to no criterion whatsoever.

The World & the Self are only apparent contradictions. Whatever you assume yourself to be, so you will see as being outside you. If you stand as the Body, you see only gross objects. If you stand as the Mind, you see only subtle, mental objects. If you stand as the Self, you see only Consciousness.

Anything that inflates the Ego can also be used to attenuate it as well. When a wealthy man finds that what is sought by wealth, namely Happiness, is not to be gained by wealth, he turns his attention away from wealth, though he may still continue to possess it. So, in order to gain that Happiness, he seeks other means; & having gained it, he finds that it is not wealth that is an obstacle to spiritual progress but our sense of possession of it. For a spiritual aspirant, there can actually never be an obstacle.

“Renunciation” or *sannyasa* is not likely to annihilate one’s *samskaras*. The tendency for renunciation shows a diffidence, or unwillingness, or fear, to look straight at the apparent World & analyze it to its very source. So the *sannyasin* sometimes chooses to get away from the apparently more dangerous parts of the World, relying upon his own Mind & intellect which are themselves parts of the World & which he must ultimately renounce. Thus, as the field of his Self-Inquiry is incomplete, his renunciation is also incomplete. The result of such an Inquiry can never be satisfying. The Inquiry can be complete only when he is able to visualize the Reality of his own Self, even in the apparent variety. Consciousness is the fittest of all your instruments for examining the World – if it may be called an “instrument”. The Sense Organs sense the object & Consciousness knows it, immediately transforming it into Consciousness itself.

In order to perceive anything, we must use any one of the 5 Senses. Each Sense returns the verdict that the thing is its particular object. That is to say that after the Sense Organ has sensed it as its own object, Consciousness faces the object & knows it. At the end of every function, knowledge dawns. Just as each Sense Organ is capable of sensing only its own particular object, Consciousness also can know only Consciousness. Thus, knowing the object means that the object is transformed into Knowledge; & the object is no longer the object as before. The objective counterpart of Knowledge can only be Knowledge.

After every activity, Knowledge dawns. This means that Knowledge is the background of activity as well as of inactivity, just as it is in the interval between 2 Perceptions when you stand all alone in your own Self. When looked at through eyes, the object appears as form (the counterpart of that Sense Organ); & when looked at through Knowledge, the object appears as Knowledge itself, since knowledge can have no other counterpart.

I know it = I know myself = I know the Truth = I am the Truth.

The background of objects & Sense Organs is the same. Similarly, the background of Senses is also the same Consciousness or “I”. Knowledge has nothing for its object except Knowledge. With the seeing, form appears. But when you know the seeing subsequently, it becomes Knowledge itself. So everything is transformed in terms of the instrument used. Thus using Consciousness, everything is reduced or transformed into Consciousness. Even the statement “I know” is wrong, because “I” & Knowledge are one. In Experience or Knowledge, both subject & object merge.

The individual's gross **Body**, the medium through which pleasure & pain is experienced composed of matter is of a **Body** type determined by **karma** of past actions. (12)

Sri Shankara *Atma Bodh*

#20) Sri Atmananda part 9:

In our search for Truth, beginning with an examination of the World before us, we use as our instrument the faculty of reason. This reason can well be divided into 2. One is lower reason, which is exercised by the Mind in examining the mutual relationship of objects, from intellect down to the gross World. The other is higher reason or transcendental reason, which is exercised in examining the Mind & its objects – gross or subtle (*mental*) – with a view to discover their real content.

Are you not annoyed when you are suddenly woken up from Deep Dreamless Sleep? That is because you love Deep Dreamless Sleep more than you love activity. Deep Dreamless Sleep is complete rest. Egoism is the wrong identification of one's self with the Body, Senses & Mind. To get to the Truth, one has to get the Body, Senses & Mind separated from the “I”- principle. This elimination, coupled with your finding your real center, & establishing yourself there, is called Realization. Consciousness never parts with you, in any of the 3 states (*Waking, Dream, Deep Dreamless Sleep*). In Deep Dreamless Sleep, you are conscious of deep rest or Peace. Inference is all that is possible for such things when they have not been experienced. The fact that you had a Deep Sleep or profound rest is your direct experience, & you only remember it when you come to the Waking state. It can never be a mere inference. Experience alone can be remembered. The fact that you were present throughout the Deep Dreamless Sleep can also never be denied. The only 3 factors thus found present in Deep Dreamless Sleep are Peace,

Consciousness, & the Self. All these are *objectless* & can never be *objectified*. In other words they are all *subjective*. But there can be only one Subject; & that is the “I”-principle. So none of these 3 can be the result of inference; since they are all experience itself. Being bold & firm as mentioned above, face the Ego at every step, to be assured of a steady progress to the right Absolute.

It has been shown that the Reality shines by itself in between 2 thoughts, 2 feelings, actions, perceptions, states, etc. So, symbolically speaking, there is the Reality, shining between day & night. It is that Reality that is symbolized by the an oil lamp that is lighted to symbolize that Reality, shining between the 2 states. This objective light is meant to put you in Mind of the subjective light of the Reality in you.

Deep Dreamless Sleep is usually said to be the cause of the Dream & Waking states. This is dependent upon the Law of Causality, which is misapplied here. Such a “law” obtains only in that particular state in which it operates, & it operates only between objects existing in that particular state. But if a “law” is to affect all 3 states, it must obtain in a common state, of which these 3 states are but parts. The only thing common to these 3 states is the “I”-principle, which permeates all of them & lights them up. This is no state at all & is beyond all laws & limitations.

The ‘I’-principle cannot be the cause of the 3 states; & much less can the Deep Dreamless Sleep state be the cause of the other 2 states. Therefore, among the 3 states, there can never exist any Cause & Effect (*causal*) relationship. Hence each state is independent in itself, & bears no relation whatsoever with the other 2. To examine the 3 states impartially, one has necessarily to take up a position not in any one of the 3 states, but as a Witness to all the 3, i.e. as the Witnessing Principle standing out of the 3 states. When you take your stand in the “I”- principle & try to examine the 3 states, the states will not remain as such, but will be transformed into Consciousness. This proves all 3 states to be only Illusion.

In the Waking state, you can decide whether there is any connection between 3 objects A, B & C, if they are things perceived in the Waking state itself. In the same state, these 3 objects are governed by the same order of Time & the same Law of *Causality*. Take the Deep Dreamless Sleep state, Dream state & Waking state as 3 objects between which you want to know whether there is any connection or not. To do so, you have to see whether these 3 states are governed by the same order of Time & by the same Law of *Causality*. But we find that it is not so. The Time which exists in the Waking state is different from the Time which exists in the Dream state. In Deep Dreamless Sleep, there is no Time. Therefore, there is no common order of Time governing the 3 states. Time is the parent of the Law of *Causality*, & therefore there can never be a causal relationship existing between the 3 states. Therefore, the Deep Dreamless Sleep state can never be a cause of the other 2 states.

Though pervading everything the Self doesn't shine in everything. It reveals itself in the purified inner being like a reflection in a clean mirror. (16)

Sri Shankara Atma Bodh

#21) Sri Atmananda part 10:

Memory is an undeniable experience to the ordinary man. Unless there is a permanent principle equally connected with the Past, the Present & the Future, the functions of memory, recognition & hope are impossible. So memory helps us to prove the existence of such a Permanent Principle behind our mental activities. Therefore let us discuss Memory here, conceding the existence of the World, gross as well as subtle (*for the sake of discussion*). Memory functions by way of remembering past thoughts, activities & events. It is clearly a function of the Mind. To justify Memory's reality, Memory must satisfy 2 conditions. Memory must first be proved to have been present at the time of the thought referred to & must have known or witnessed it. Then 2nd-ly, Memory must also be present at the time of the act of remembrance.

That Memory is present when it appears is admitted. Memory, which is itself a thought form, cannot exist along with another thought; since you can never have 2 thoughts simultaneously. Therefore, Memory by itself cannot recall a past thought. A thought can be recalled only by that Principle which perceived it at the time of its occurrence. Therefore, the "I"-principle alone can recall a thought at any point of time. That Principle – because it always knows the mental activities – is the changeless Witness. It can never cease to be a Witness at any time.

Recalling a past thought is a function different from the act of witnessing. That activity can never be attributed to the "I"-principle. Then the question arises: how is a past thought remembered? Well, there is an "usurper" in the picture. Just as he usurps the existence aspect, Consciousness aspect & Happiness aspect of the real "I"-principle, & claims them to himself in his own activities in the relative sphere, he also claims the witnessing function to be his. Does he not say "*I think*", "*I feel*", "*I perceive*", "*I do*", & along with these functions does he not also say "*I know*" ? The "*usurper*" is the Ego. Because of the identification of the real "I"-principle with Body, senses & Mind, Ego can very well play the role of the real "I"-principle in his daily activities. Further the Ego itself is a compound of Consciousness & Body – gross or subtle. That makes it possible for the Ego to steal the characteristics of the real "I"-principle to some extent. Thus the Ego remembers a past thought. When he so remembers, the real "I"-principle stands behind, witnessing that *mentation* of Memory also.

One thing has to be particularly borne in Mind in this context. Memory helps us to see the witnessing principle. But we have no right now to go into a discussion relating to

memory, the thought recollected & other things relevant to that thought, because we concede the existence of all things in the relative World. The point at issue is how is it possible for the memory to recall past thoughts. Leave other things out of consideration for the present. The point is only to prove that there is a certain permanent principle standing behind every mental activity, witnessing it.

Because there is the possibility of confusion arising out of the function of Memory, its function was taken up & discussed at this length; so that he who wishes to get established as the witness may not have any difficulty.

1) By examination of the *subjective* element in man, from the Body backwards to the “I”-principle, it is proved to be pure Knowledge or Consciousness itself.

2) Similarly examining the gross *objective* World, it is found that since the gross *object* cannot exist even for a moment apart from the perception concerned, the object is clearly the perception itself. Similarly, taking one’s stand in the Mind & examining perceptions, it is found that perceptions are nothing but thoughts. Lastly, examining thoughts & feelings, by the use of *vidya-vritti* or the “*functioning Consciousness*”, it is found that they are Consciousness itself, the ultimate subject. Thus both subjective & objective Worlds, when properly analyzed, are reduced into the Ultimate – which is neither subject nor object. To know this beyond all doubt, & to establish oneself there, is the direct method.

The Self is the Witness of mental functions. (17)

Sri Shankara Atma Bodh

#22) Family of Human Languages:

Rather than construct another table of information, for simplicity, the word lists that follows represent respectively [*except where a dash – indicates no relevant entry*] examples from Proto-Indo-European [*PIE*], English, Gothic (*an old Germanic*), Latin, ancient Greek, Sanskrit, old Persian, Slavic, Baltic, Celtic, Armenian, Albanian, & Tocharian [*western not-so-asiatic China*]. The emphasis here is on the pattern of similarities that unite some of the World into a single family of language & of people.

me, me, mik, me, me, ma, mam, me, mane, me, – , mue

mene, mine, meina, mei, emeio, mama, mana, mene, mana, – , – , –

tu, thou, tu, tu, ti, tuvam, tu, tv, tu, ti, du, ti, tu, –

mehter, mother, modir, mater, meter, matar, matar, mati, muti, mathir, mayr, moter, macar, –

phther, father, fadar, pater, pater, pitar, – , – , athir, hayr, – , pacar, –

bhrehter, brother, brotar, frater, phrater, bhrater, bratar, bratu, brati, brathir, elbaur, – , pracar, –

swesor, sister, swistar, soror, – , svasar, – , sestra, sestra, siur, – , – , ser. –

dhughter, daughter, dauhtar, thugater, duhitar, dugadar duster, dukteris, duxtir, dowstr, –

suhnu, sou, sunus, – , huius, sunu, hunus, synu, suns, – , – , sun, soya

nepot, nephew, nevo, nepotis, nepodes, napat, napat – , nepotis, nei

We can make some further associations in these lists [*of common words only, more specialized words are also frequently similar*] as in Latin *soro* & *sorority*, *frater* & *fraternity*. Of course the various Latinized or Romance languages of Europe, including Italian, Spanish, & French, have more associations with Latin words above. Another is *nepotis* in Greek & other languages comparing to *nepotism* [*hiring your nephew*].

For the final Number examples, we note one special letter-interchange & one added language. Some interchanging letters are fairly well known (*not all of these applicable here*) such as: j – i – y; w – u – v – b; t – d, etc. One other interchange seen here entails *s* & *h* as in for the English *six*: Latin *sex* [*as in sextet*] & Greek *hex* [*as in hexagon*].

Now only for 2 of these 4 numbers we add the additional, last comparison with the ancient language of Hittite [*within Asia Minor or Turkey*].

oinos, one, ains, unus, oinos. – , – , inu, ains, oen, – , – , – , –

dwoh, two, twos, duo, duo, dvatu, dva, duva, dwai, dwy, – , dy, – , da

treys, three, treis, tres, tries, trayah, tisro, trije, tris, tri. – , tre, tre, tri

sweks, six, saihs, sex, hex, sad, – , sesti, sesi, – , – , – , sak, –

The Moon speeds across the Sky
when clouds pass before it. Seen
through the Senses & Mind, the
Self appears to move. (18)

Sri Shankara Atma Bodh

#23) Sadhu Om rendering Maharshi's teaching regarding the World:

The Realized who do not know anything as being other than Self, which is absolute Consciousness, will NOT say that the World, which has no existence in the view of the Supreme Brahman, is real.

You persist in your sufferings, believing this World appearance to be real & enjoyable; if the World is real simply because it appears to your senses, then a mirage would be water.

Forgetting Self, the Seer which gives you light to see, & being confused, do not run after this appearance of the World which you see. The appearance will disappear, & is hence not real. But the Self, the Seer, can never disappear. So know that That alone is real.

Is the word "real" befitting to this World, which is seen only by the illusory & changeful mind, but not by Self, the source of Mind ?

Fear not on seeing this empty World, which appears as a Dream in the sleep of Self-forgetfulness. This imaginary & bondage-causing World-picture, projected on the background of the dark, dense Mind, will not stand in the light of Supreme Knowledge, *Sat-Chit-Ananda*.

Fearing this false World which appears to exist, is like fearing the false *Snake* which appears in a *Rope*.

A World is only seen in the Waking & Dream states where thoughts have risen & are at play. Can a World be seen in Deep Dreamless Sleep where not a single thought rises ? Thoughts alone therefore are the substratum of any World.

If it is thus said that this World is a mere play of thoughts, why, even when the Mind is quiet, does the World-scene, like a Dream, suddenly appear in front of us ? Such is due to the stored momentum of past Imagination.

Just as the *Spider* emits the thread of its *Web* out from itself & again withdraws it back, so the Mind projects the World out from itself & again absorbs it back within.

When the Mind passes through the Brain & the 5 Senses, the names & forms of this World are projected out from within. When the Mind abides in the Self, those all return & lie buried there.

This World, full of differences of names & forms, will remain as [*the undifferentiated*] Brahman when these are removed. The ignorant one masks the Supreme with imaginary Names & Forms &, being thereby self-deluded, sees Him as the World.

The deceptive *I-am-the-body* idea alone makes the appearance of names & forms which is the World seem real, & thereby that idea at once binds itself with desires for the World.

This World appears only in the Mind, like the illusory ring of fire formed in the darkness when whirling a single glow or burning rope at the end. Such a World is false, & does not exist in the clear light of the Self.

If properly scrutinized, this big Universe of delusion is seen to be nothing but the illusive play of the mental tendencies within the Mind.

This World is a mere illusion seen in the deluded objective sight of the Ego, which is simply the *I-am-the-body* idea. In the sight of Self-Knowledge, however, the World illusion it is as false as the apparent blueness in the Sky.

This life is an illusion based upon our likes & dislikes. It is an empty Dream, which appears, as if real, during the "sleep" of ignorance, but which is found to be false when one "wakes up" into Self-Knowledge.

When the Mind is diminished in pure Supreme Self-Consciousness, all the powers which seemed to function through the Mind will cease, being found to be imaginary.

The projected picture of this World is a play of shadows in the reflected light of Self-Consciousness shining from the screen of Supreme Consciousness.

The appearance of this illusory World, which is seen as real, is just like the *Serpent* seen in a *Rope*, the *Thief* seen in a *Tree-stump* or the water seen in a *Mirage*.

The various ornaments fashioned out of *Gold* are not different from the *Gold*, & similarly, this World of moving & unmoving things, manifested out of the Self, cannot be other than the Self.

The Self is hidden when the World appears, but when Self shines forth, the World will disappear. Being different in nature, like the apparent animal carved in the stone, both animal figure & stone substance are not seen at the same moment.

This World which appears, concealing Self, is a mere Dream, but when "*concealed*" by the Self, the World remains as none other than Self.

As fire shines hidden within the smoke, the Light of Knowledge shines hidden within the names & forms of this World. When the Mind is made clear by Supreme Grace, the nature of the World is found to be real, as the Self, & it will appear no more as the illusory Names & Forms.

For those who never lose the True Knowledge of Self, which is the base of all sense-knowledge, the World also is nothing other than Self-Knowledge. But, how can an ordinary man, who has not gained Self-knowledge, understand the statement of Sages who, seeing through Jnana, Enlightened Wisdom, say that the World is real?

Those who have given up Worldly Sense-knowledge & attachment to it, & who have destroyed the force of the illusory Mind, thus gaining Supreme Self-Consciousness, they alone can know the correct meaning of the statement, "*The World is Real as an appearance in Brahman*" if it appears at all.

As according to the saying "*The seen cannot differ from the seeing eyes*", so the Sage, whose eye, whose outlook has become *Sat-Chit-Ananda* due to the cessation of all mental activities, sees this World also as *Sat-Chit-Ananda, Existence-Consciousness-Bliss*.

The appearance of this World, like the illusory appearance of a Dream, is merely mental & its truth therefore can be known correctly only by the Supreme Consciousness that transcends the illusory Mind.

The foolish, illusory Mind, deluded by seeing the daily Waking Dream which is nothing but the Mind's own nature, if discerning the true nature of the Self, which is *Sat-Chit-Ananda*, can this World be seen as anything other than That ?

This empty World, bewildering with multiplicity, is, in its original state, unbroken uniform Bliss. Abide as the Self & know this Truth.

Those who have attained their aim, Self-Knowledge, do not see this World as a multitude of differences.

For the Sage, established in the Self, free from the I-am-the-body idea, this World shines as his own Self-Knowledge. Therefore it is wrong for us to see that World as anything different, such as with multiple Names & Forms.

By turning in to the Self, you destroy your delusion & this World may only remain as a "void" known by you, the Self. So then to destroy this apparent "void" also, drown it in the Ocean of Self-Knowledge.

If you abide as *Sat-Chit*, the Existence–Consciousness "*I am*", by which the whole Universe exists & shines, then this World will also become one with you, losing its false, frightening dualities.

He who knows this World-appearance to be his own form, Supreme-Consciousness, experiences the same Consciousness even through his 5 senses.

Some assert, "*This World before our eyes, though not permanent, is real enough*". We deny it saying, "*Permanence is one of the marks of Reality, & nothing in or about the World is permanent.*"

Some people argue, "*Though divided, this World we see cannot be devoid of Reality*". We refute them saying, "*Wholeness is also a mark of Reality*". Reality is Formless & without parts or separations.

The nature of Reality is Whole, Self-radiant Existence, transcending Time & Space. Sages will never deem as real this World which is destroyed in the course of Time.

The One Supreme Bliss, the Self is alone claimed by Sages to be the Whole Reality. This World, seen as full of miseries & defects, is known only by the Mind which is unreal & divided by differences.

Just as all creatures live in the light of the Sun, the Body, Mind, & Intellect carry on their activities in the light of the Self. (19)

Sri Shankara Atma Bodh

#24) Quantum Reality 1:

"Quantum Reality" refers to interpretations of Quantum Mechanics, in terms of what it has to say about our understanding of the World. One major bone of contention between competing interpretations concerns the issue of Quantum Mechanics being *deterministic* or *not*. Other issues include the objective

"reality" of entities described by Quantum Mechanics. Many settle for the outstanding experimental success of the mathematical formalism of Quantum Mechanics without regard for the physical meaning of the mathematical entities in the theory.

One such entity is the "wavefunction" & matrix representations of the same.

Schrödinger associated the *wavefunction* with the Electron as a an electric Charge Density, a physical field spread out over infinite Space [though very *thinly* outside the conventional "size" of the Electron.

On the other hand, Max Born interpreted the same *wavefunction* as a Probability Distribution (*more specifically – complex, in the Math function sense, Probability Amplitude whose mathematically real squared absolute value renders Probability*).

Adding the now-so-controversial Wigner-Neumann Consciousness-created Quantum Reality to Born's Probability interpretation, the long-time, nearly unanimous "Copenhagen" (*home of Quantum Mechanics committee chairman Neils Bohr*) interpretation initially "competed" with some initially-unpopular *Realist* versions by David Bohm & Louis de Broglie, & others that followed in that vein. Also increasing have ever been the *Instrumentalist* positions that ignored all explanation & the accepted abstract mathematical structure of Hilbert spaces & Quantum Mechanical operators.

The culture of Science veered away from the Copenhagen *Quantum Idealism* in parallel with 2 inspirations to do so, One was the Analytical Philosophy that succeeded Logical Positivism (*which had some idealist roots*), with the former dedicated to annihilate the reigning *Idealism* of the previous century. The other was a aversion to fundamentalist religion & a dominant "sophistication" of Atheism among Scientist (*to a degree contrasting with prior generations, including the Copenhagen group*). Atheist Pragmatist Philosophy's dominance in higher education was instrumental in this shift.

[Steve Martin's 2nd comedy album included a skit were he dies & is shocked to find himself at some Last Judgment before the Pearly Gates. He complains: "but in college they said all this was bullshit."]

Grasping for any *Realist* alternative, over the same decades up through many Modal wing-clipped theories of Quantum Mechanics, decades in which *Darwinism* fought "Armageddon" with *Creationism*, one fantastic *Realist* alternative that gained majority standing was Hugh Everett's *Many-Worlds* interpretation, considered now by Max Tegmark & Michio Kaku to be 1 of 4 "levels of Multi-Verse".

Recognition of *Anthropic Fine Tuning* of the Universe & studies of Quantum *Entanglement* & Delayed-Choice *Quantum Eraser* Double-Slit experiments have themselves exerted 2 opposing influences. On the one hand, they have hardened minority *Quantum Idealist* positions such as the Wheeler–Stapp Participatory-type Universes. At the same time those advances & others in Particle theory & Big-Bang Fundamental Forces issues have encouraged majority *Realisms* that are increasingly "unrealistic". The latter include *String Theory*, the *Multi-Verse* & also other complex Mathematical *sleight-of-hand* like Quantum Decoherence, Ensemble, Relational, Transactional, & Stochastic approaches, as well as Computational or Hologramic Universes (*not that similar to David Bohm's earlier Holoverse Realism*). Objective collapse theories attempt to "split the difference" by upholding Realism while including *Idealist*–like indeterminism without hidden-variables.

Somehow, nearly everyone honors the original Mathematical formalism but then scatter into a Tower of Babel chaos of a hundred different theories of interpretation. *Advaita Vedantins* find the original Copenhagen Consciousness-created Reality most interesting while understandably remaining disappointed in the limited *objective* understanding of "consciousness" & the at-least-*Idealist* RWOT retained. Not driven to the far hills by desperate Atheism, any more than to the 4 levels of Multi-Verse

"antidote" to *Anthropic fine Tuning*, the *Vedantins* applaud Schrodinger, Bohr, Heisenberg, Dirac, Born, Wigner, von Neumann, Feynman & Wheeler (including both *Idealists* & *Realists* in that mix), yet maintain that all is Consciousness & the World is unreal.

Owing to lack of discrimination we
superimpose bodily functions on the
Self just as the eyes superimpose
blue on the Sky. (20)

Sri Shankara Atma Bodh

#25) Quantum Reality 2:

Classical Physics aspired to be *strongly objective*, assuming that it could be interpreted as a description of *mind-independent reality*. But right from the start, when Galileo began to quantify “speed” in simple terms like $(\Delta x/\Delta t)$, Western Science took a big step out of a Sense–Perceived World onto a page of Mathematical formulas. Instead of *mind-independent reality*, the focus, all the way through *SR*, *GR*, *QM*, *QFT*, *QED*, *QCD*, *QGrav*, & *String Theory* shifted to a *mind-created reality* of Mathematical models. But only Quantum Mechanics, especially in the standard Copenhagen II Convention admitted explicitly to *Consciousness-created Quantum Reality*. Even so Quantum Mechanics claimed to be *weakly objective* in that “real” phenomena (*if not real entities*) were *inter-subjectively valid*, (shared experiences of many observers), but still referred to *operations of the Mind* that *participated* in an observed phenomenon or measurement. Delayed-Choice Double Slit, Quantum Erasure, & various Bell’s Theorem – related experiments may occupy us another day, but suffice it to say for now, that such as these contradict any *strongly objective* descriptor for Quantum Mechanics.

What Quantum Mechanics did retain was the “Gold Standard” of Science Models, the ability to *Predict* previously unobserved or unmeasured phenomena. But conventional *Scientific Realism* remained denied by Quantum Mechanics, so that *Hidden-Variable*, *Many-Worlds*, *Decoherence*, & many other *Realist* alternative formulations have been adhered to now by a majority of leading Physicists – though not justifiably so. These *Realists* cling with strong Metaphysical *bias* for *Realism* that smacks of pseudo-religious fervor. Similarly, the *Multi-Verse* is fantastically held up as denial of any *Strong Anthropic Principle* explanation of the extreme *Fine Tuning* of our Universe. These *Realist* movements ceased being Science & have long become ideological, pseudo-political, pseudo-religious, metaphysical bastions of intolerance of any alternatives or opposition. *Ad hominem* put-downs of nay-sayers, non-funding, non-tenuring, non-hiring freeze-outs coral even *Instrumentalist Anti-Realism*, not to mention *Quantum Idealism* into the same academic prison-camp reserved for Young-Earth Creationists, Astrologists, Para-Psychologists, & so on.

The *Scientific Realist* swears to the *objective* reality of a *RWOT real-world-out-there* & even their invisible invented– entities like Electrons, Quarks, Strings, Branes, & so on. The *Quantum Idealist*, for one, established that such a *Realist* proposition is unprovable. At the same time all admit that the *fact that a proposition can not be proven is not a proof that it is wrong*.

Lines of force, action at a distance, various fields, & even “inertia” can neither be directly experienced or proven. More significantly, alternate interpretations always remain unexamined, even for Quantum Mechanics where dozens of interpretations have already been studied. Science, as we know it, amounts to (*mathematically synthesized*) relations between observed phenomena. Predictive & Prescriptive *principles*, of themselves, are not strictly *objective*.

In fact, Immanuel Kant, a defender of *Realism* in the end, still found “Time & Space” to be mental constructions that we project onto an otherwise *real* World. Augustine, Anselm, Aquinas & medieval Western Philosophers echoed, neo-Platonists, Plato, & the Eleatic Philosophers (Parmenides, Zeno, Melissus) in questioning the Reality of Time, as we conceive it. While “time” for instance, is a side-issue in Quantum Reality, we will divert to that discussion, in brief, if only because it is so accessible. Cause & Effect, Perception, & similar issues previously introduced here will also see the light of day before we finish with Quantum Reality.

For the moment we end for now with a quick review of the “3 Times” principle found throughout Eastern Philosophy for millennia & echoed again in the above mentioned Eleatic Philosophers, Plato, neo-Platonists, medieval philosophers, Kant, McTaggart, etc. What amounts to a *Presentism* (& beyond) goes as follows.

In the simplest Time Line with an infinitesimal Zero-Point Origin at “Now”, the entire *ray* to the negative left-side of this 1-D space of Time is the *Past* which is gone forever & no longer has any reality. The entire *ray* to the positive right-side of this 1-D space of Time is the *Future* which has not yet come to be does not yet possess any reality. The so-called *Present* is an ever shrinking, thin slice between an unreal *Past* & an unreal *Future*. We can imagine this supposed slice of *Present* time to be vanishing to an infinitesimally short duration, bracketing & then merely consisting of the infinitesimal Zero-Point Origin of “Now”, & then it’s gone. Even one Planck Quantum of Time, $\sim \frac{1}{2} \times 10^{-43}$ sec, back into the *Past* is that which is gone forever. Even one Planck Quantum of Time forward into the *Future* is that which has not yet come to be. The *Present* vanishes as what Augustine called a “knife-edge”, while some Eastern Philosophers referred to it as one version of a “razor’s edge.” It’s gone, all with the *Past*, the *Future*, & Time itself. Non-Dual Absolute Reality is Timeless.

The individual's gross **Body**, the medium through which pleasure & pain is experienced, composed of matter is of a **Body** type determined by *karma* of past actions. (12)

Sri Shankara Atma Bodh

#26) Quantum Reality 3 – Time 1 – linguistic:

Time is discussed in terms of grammatical Tense, & in terms of Metaphysical Tense. With grammatical Tense, such as seen in verb vowels & endings & auxiliary words (sank, sink, will have sunk; *did, have done, am doing, do, will have done, will do*), we also consider a somewhat overlapping category of Linguistic Tense, where Tense appears in modifications of verb form, adverbs, adjectives, & nouns.

Tense as modifications of verb form includes simple tenses: Past, Present, Future & “Perfect” Tenses: Pluperfect, Present Perfect, Future Perfect.

Aside from Tense, grammar includes Mood (*or Modality, either way expressing a degree of necessity, obligation, probability, ability, & sometimes evidentiality*) such as Indicative, Subjunctive, Conditional, Optative, Imperative, Jussive, Potential, Inferential, Interrogative, & related Exclamatory Interjection. Some consider the *Future Tense* to be merely a variant of Mood, due to uncertainty surrounding an occurrence that has not yet come to pass (*as in comparing “will” with “would”*).

The auxiliary verbs *will* (+ the present tense) with the simple infinitive as in: *I will go to* compares to combinations of verbs such as: *to be going to, to be about to* & also modal auxiliary (*subjunctive*) verbs: *must, should, can, may, might* which elements of uncertainty

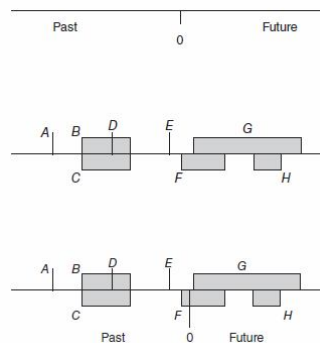
Linguistic Tense includes “lexical” items like: *now*, *today*, *yesterday*, *presently*. There are also “lexically composite” expressions such as: *moments before*, *after dinner*, *3 weeks hence*, *during*, *ago*. These lexical & lexically composite expressions include grammatical categories of both Tense & Aspect. This Aspect provides context to extend the range of Tense & / or to add specificity.

Linguistic Tense is a *grammaticalised* expression of location in Time that is comparatively insensitive, whereas lexically *composite* expressions can locate in Time with a higher precision, using words like: *after* & *ago*. Simple Verbal Tense is unable to locate events in Time with as much specificity, being unable to distinguish degrees of remoteness in the Past or Future. Tense is relatively limited for locating events in Time, compared to other linguistic expressions. There are inherent constraints on the range of expressions of location in Time that can be *grammaticalized*. Some *constraints* in grammatical Tense are tied to the notion of a *deictic* center reference point relative to which events are located in Time. Typically, events are located in Time relative to the moment of speech which often serves as a temporal reference point.

Many lexical & lexically composite expressions for locating events in time are also *deictic* [specifying identity/spatial/temporal location from the perspective of participants in speech or writing, in a context or external situation or surrounding discourse, as in: *we*, *you*, *here*, *there*, *now*, *then*, *this*, *that*, the *former*, the *latter*]. The same holds for *1 wk ago*, *3 min hence*, *yesterday*, *today*, [or not] & also *1 hr after the start of the session*, *at noon*, *during the ceremony*, ...).

Only Tense is constrained in this way since Tense locates the *time* of an event relative to *time* of utterance. In these & other issues of “context”, *Aspect* (of which some 40–odd types are describe) is a feature of language concerned with “*internal temporal constituency of situation*”.

[Pretty heavy going, for such is the *lay of the land*. But its sometimes good to *see what we’re up against*. We speak casually about Time, but it’s all not so easy if you want to be careful & precise. (*too be continued*)]



#27) Quantum Reality 3 (cont) – Time 2 – casual [not causal]:

Quantum Reality diverted to the topic of Time (*our sense of flowing Consciousness; later for Space – fundamental analogy for Existence*), & we started with Grammatical of Linguistic Time as Tense (*which will continue a bit later as Metaphysical Time & Tense*), & we will soon follow with the Science of Time. But for the moment, we lighten up with some casual, common-sensical ideas about Time.

We readily use hearing to measure Time as beat & sequence of sounds. Visually marking a series of positions for a “moving” object measures our Time as *movement*, from everyday objects to the *movement* of the Sun & Moon to measure Clock & Calendar Time. But in the short term, even if all our

senses were prevented from functioning for a while, we could still notice the passing of Time through the changing pattern of our thoughts. But what is the “Perception” of Time ? We do not actually *perceive* Time as such, but rather only indirectly infer Time from the changes or events we consider to be strung out in Time. And yet again, we do not *perceive* events only, but also their temporal relations, analogous to the spatial distances & relations between objects in Space (*again a topic for another day*).

In fact as we measure the Time between positions along the length of a perceived *object* we thus estimate that *length* in terms of the Time of our scan. In this way, our visual sense creates 1-D Space from the Time of the visual scan. The same in a perpendicular directions widens the 1-D *length* (with the help of similar *width*) to 2-D *area*. Repeating the same again in a 3rd mutually perpendicular direction adds *depth* & thickens our 2-D *area* to 3-D *volume* & thus 3-D Space. Tactile senses roughen up & ultimately fill out that visually perceived 3-D with a sense of *substance*. Thus we use the sense of Time to project the sense of Space with the Senses.

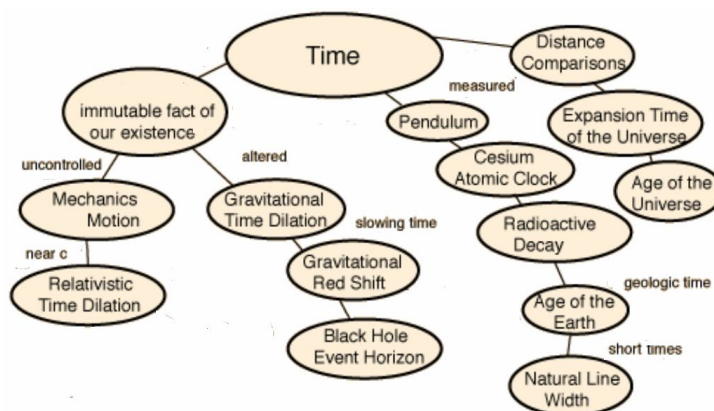
But when we turn the Senses at Time & seem to perceive one event following another, what we actually perceive is each Moment as the Present Moment in its own Time. We then *mentally* apply Memory & Anticipation to stretch out the infinitesimal Present into Past-Present-Future Time. But what we actually *perceive*, we perceive as Present – as what is going on right Now.

But can we perceive a relation between 2 events without also perceiving the events themselves ? No we cannot, but we perceive both events as Present, in which case we must perceive them as *simultaneous*, & so not as *successive* after all. There is thus *paradox* in the notion of perceiving an event as occurring after another. When we perceive B as coming after A, we have, surely, ceased to perceive A. In that case, A is merely an item in our *memory*. Now if we wanted to construe “*perception*” narrowly, excluding any element of *memory*, then we would have to say that we do not, after all, perceive B as following A.

If we were to construe “*perception*” more broadly, we would need to include a wide range of experiences of Time that essentially involve the Senses in a wide manner of *perceiving* a variety of temporal aspects of the World. In the late ‘70’s, Ernst Pöppel enumerated “elementary time experiences” like: (i) duration, non-simultaneity, order, past & present, change, & the *passage* of Time. *Non-simultaneity*, for instance, is the same as the experience of Time Order when 2 events occur very close together in Time. We can be aware that they occur at different times without being able to say which one came first. The perception of Order depends on the distinction between Past & Present. In a subsequent segment we continue to contrast the experience of Tense (*discussed previously in linguistic terms*) & this experience of order (McTaggart’s A-series versus B-series).

Like the “meditation on the 3 Times” (*found both in Vedanta & Augustine of Hippo*) Memory is an essential mental construct in the (*either or*) any Time series. All taking up that contemplation recognize that Past & Future exist only in the Mind.

One alternative remedy to compare with the role of Memory is the “*specious Present*” of William James, “the prototype of all conceived times” which is “the short duration of which we are immediately & incessantly sensible.” In that conjecture, James psychologically *quantized* Subjective Time, stipulating some temporal “width” for the Present moment. “We are constantly aware of a certain duration – the *specious present* varying from a few seconds to probably not more than a minute, & this *duration* (*with its content perceived as having one part earlier & another part later*) is the original intuition of Time” – such was the insight of William James.



#28) Quantum Reality (cont) – Time 3 – physics A - Science:

Continuing at first our previous “common-sensical” notions about Time, we note that in our every sense of it, Time “marches on” out of our control. Time “flows” & “goes by” [*as Sam played it again in “Casablanca”*]. Even in Science & Philosophy, Time is put “before” the Big-Bang as potentially existent & “ready to go”, even put beyond God who is placed in Time that contains Him [*like Cronos on Mt. Olympus was given primacy & seniority, as the father of Zeus – but that common reference is not really fair because Chronos (different spelling) was Time, not Cronos*].

The predictable *trajectory* of moving objects described by Classical Mechanics reinforces that impressions. For such simple systems, we can “predict the Future” when given initial Velocity vector & applied Force & resulting applicable Acceleration (*such as, of Gravity*). Physics frequently sets Time as the *abscissa* or horizontal Coordinate on graphs, especially since it can be considered an *extensive* “independent” Coordinate [*2 criteria, preferred for though neither absolutely essential for, the horizontal Coordinate*].

Furthermore, Thermodynamics (*though not the microscopic irreversibility of Statistical Mechanics*) bestows upon Time an “arrow” – a direction from Past on into the Future. Drop *Humpty Dumpty*, or any other egg, & the process will not go backwards so as to decrease rather than increase Entropy. [*Science admits other “arrows” for Time, but this one for eggs, human bodies, anything, is the simplest & most “straightforward” (excuse the pun)*]. Depicting 2 states of a system, we can often recognize which “came first” simply by ordering lesser to greater Entropy of disorder.

So flew the “arrow of Time” in Newton’s Absolute Space & Time [*both are really “there” even when nothing else is around*] until that “apple-cart” (*again excuse the pun*) was overturned by Einstein’s Special Relativity (SR) Space-Time continuum. In the provably truer model of SR, Space itself was replaced by the *distances* between objects [*relative to the observer(s)*] & Time was replaced by the *durations* between events. In other words, there really was no “Nothing”, Void between objects & events [*in agreement with the Eleatic Philosophers*], just the “naked measurements”.

Time in SR (*like Space*) could be stretched-out (*dilated*) or compressed in the comparison between the experience of 2 Observers with large Velocities relative to the observed event. Even the “arrow of Time” could seem to be reversed for high Velocities (& high Acceleration in General Relativity (GR) [*all subject to party-pooping disclaimers about the transfer of efficacious Information*]).

Backing up to the moment of the Big Bang & at the *Event Horizon* of every Black Hole [*they have been verified for a long time now*] Time of course “stands still” (*like in an X-men movie*).

Our mundane sense & measurement of Time is often determined by uniformly repetitive motion such as in: atomic transitions, the Sun, the Moon, a pendulum, a spring ratchet, an electro-magnetic field, sand or water through an hour-glass, & so on. On the larger scale we use observed evidence to mark points in historical time. Some evergreens date back 6 millennia. Ice cores in Greenland set dates of a hundred millennia. Ice cores in Anartical set dates of a almost a ½ Million years, certain sediments to almost a Million. Certain Tidal information sets dates of a ½ Billion years.

Radioactive nuclides (*isomers of various elements*) can extend the clock in ½-life increments of ¾ of a Billion years with ²³⁵U, & in 1 ¼ Billion year increments with ⁴⁰K. The more slowly decaying ²³⁸U increments are 4 ½ Billion, while those of ¹⁷⁶Lu are 36 Billion, those of ¹⁸⁷Re are 43 Billion, & while those of ⁸⁷Rb are almost 50 Billion.

The last practical “clock” ¹⁴⁷Sm, offers up increments of a 100 Billion years. Of course “just” 4 ½ Billion takes us through the Age of the Earth while 14 Billion takes us back past the Big Bang. But even this limited variety of Time-measuring tools allows for multiply redundant confirmation of Geological Time estimates.

SR relative–Velocity *red-shifts* in the frequency (~ *color*) of astronomical Light, GR relative–Acceleration *red-shifts*, & more importantly, *Inflation* & other expansion *red-shifts* measure Space-Time intervals that combine spatial distance with temporal measurements of Time. “Standard Candle” measurements come into play at these scales also. From the Pit (*black hole*) to the Pendulum, through *red-shifts* (& *blue*), Big Bang, Inflation–Expansion & all that we sketch a few details at a later point [*including a review of the famous 1st 3 minutes*]. But next we brave the mind-numbing perils of Philosophy to compare to our prior Grammatical/Linguistic Tense & Time to that of Metaphysics.

Though pervading everything the Self doesn't shine in everything. It reveals itself in the purified inner being like a reflection in a clean mirror. (16)

Sri Shankara Atma Bodh

#29) Quantum Reality 3 (cont) – Time 4 – physics B – metaphysical A:

The previous discussion of Linguistic Tense (*which also continues*) compares to Metaphysical Tense in McTaggart's A-series (*mentioned below*). More closely allied to his B-series are more *relative* than *absolute* references to Time. Expressions in the vein of the more *relative* expressions include “earlier than”, “extended”, “punctual”, “coinciding with”, “occurring wholly within”, “partially overlapping with”. In this B-series there is no strict marker indicating the Present moment, but a range of Time may include the Present moment if it is currently ongoing.

To say someone “dances” [*present perfect*] is to locate an *ongoing* event in a Time period that includes the Present. To say someone *danced* [*simple past*] is to locate an event in the Past as *completed*. Both statements concern the Past but the former describes an event in terms of its temporal constituency: habitual, continuous, ongoing, progressive or non-progressive, having or lacking continued relevance to Present moment. In this way such “perfect” Tenses are combinations of Tense & Aspect which relates the even to some other (*unstated*) reference point. To say “will have been dancing” [*future perfect*]

locates an ongoing Future event earlier than some additional reference point. To say “*has been dancing*” [*pluperfect*] locates an even in the Past, earlier than an additional reference point.

When the Aspect is concerned with internal temporal constituency (A-series) of events & also the temporal relational network (B-series) in which events & times stand to each other, then unlike Tense the expression is non-*deictic*. When the internal temporal constituency of event, or relation it stands in to other events & times, is independent of its Time & Tense relation (B-series) to a Present moment, then the elements of Aspect combined with elements of Tense produce an overall *deictic* result even though the Aspect is non-*deictic*. [*enough of all that bewildering babble*]

Now besides Grammatical Tense, there are diverse other ways of locating events in Time if different languages. Time location can be indicated with tone, adjectives, nouns with verb endings, & even hand position in some concept-based sign languages, such as British.

There are various parts of speech that express Time & temporal location, including Adjectives like *past*, *present*, *future*, but also: *brand-new*, *old*, *fledgling*, *mint* [*condition*], *experimental*, *modern*, *latter-day*, *up-to-date*, *topical*, *traditional*, *ancient*, *bygone*, *obsolete*, *elapsed*, *brief*, *outgoing*, *punctual*, *eventual*, *venerable*. Then there are Nouns like: *date*, *hour*, *millennium*, *epoch*, *morning*, *day*, *week*, *year*, *season*, etc. Some such Nouns are proper names like: *January*, *Thursday*, etc., or general notions like: *tenure*, *period*, *interim*, *lull*, *interlude*, *adjournment*, *perpetuity*, *delay*, *aftermath*, *successor*, *occasion*, *relic*, *fossil*. Then there are Prepositions like: *during*, *throughout*, *until*, *up to*, *before*, *after*, *since*; & Conjunctions like: *when*, *whenever*, *while*; & other items that function as Prepositions like: *until*, *before*, *after*, *since*. There are parts of words, or *affixes* that express Time relationships through Prefixes like: *ante-*, *proto-*, *pre-*, *post-*, *ex-*, *fore-*, *re-*(as in *re-build*), *neo-*, *palaeo-*; & also causative suffixes, such as *-en* (as in *frighten*) & *-ify* (as in *beautify*).

There are also tenseless languages like various Southeast Asian languages including Chinese. This means that in such languages the expression of the temporal relation between the event & speech act is not grammaticalized. But as we have seen, this means of referring to the temporal location of an event is but a small subset of the ways in which a grammatical Tense can be *deictic*, that is: involving implicit reference to the moment of utterance. Tenses can be imprecise & insensitive to degrees of pastness & futurity. Other linguistic resources, in both *deictic* & non-*deictic* terms, can provide information about the temporal contours of events & relations between them.

So much for a sketch of Grammatical Tense & its alternatives. All that must be separated from the other issue of *Metaphysical* Tense which concerns Quantum Reality & the Philosophy of Science in general.

Metaphysical Tense deals with temporal reality as location in the Past, Present, or Future. A simple date like “Sep 11, 2001” doesn’t pick out Tense, it doesn’t specify where “we are” temporally, in the scenario. A term like “ago” picks out Tense, referring to the Past, in a manner of “non-relational” tenses, giving properties of Pastness, Presentness, & Futurity in a less explicit way.

One key *Metaphysical* question surrounding these issues is regards strict *Scientific Realism*: “Had humans (*or observers of any kind*) never evolved, would there have been an objectively Present moment, & absolute distinction between Past, Present, & Future? The Yes or No answer to that question is one way to distinguish 2 major points of view regarding Tense & Time.

Those who think Tenses are *real* think there would have been such a distinction, even in the absence of any perceivers to designate events as Past, Present, or Future.

Those who think Tenses are *not real* think that temporal reality is constituted merely by the network of *temporal relations* in which events & times stand to each other, with no Time being marked out as an *ontologically* privileged Present moment (*meaning it has special status*). In other words, no distinction between Past, Present, & Future is characteristic of Time; no distinction is so projected onto Time, from our perspective.

The (*A-theorist*) holding to an Observer-Independent distinction between Past, Present, & Future see Time flowing inexorably with respect Present moment distinction. The *ontological* privilege of being the *objective* Present moment continually passes from one moment to next. In this sense the *A-series* is dynamic.

Philosopher, John M. E. McTaggart's 2-part ordering of positions in Time: into an (*A-series*) [with *tenses & meta-time*] is a *Metaphysical* rather than grammatical Tense distinction. Times are thereby ordered in regard to relative positions in Past, Present, & Future. The (*A-series*) of positions run from *distant Past*, through *ever-less-distant Pastness*, to *Present*, to proximate (*near*) *Future*, & on through to *ever-more-remote Future*, a Continuum with a distinct, though ever-shifting Present zero-point Origin in its 1-D Space.

In contrast, McTaggart's (*B-series*) is less ordered, with Moments distinguished only into relative positions to each other, in a series from *earlier* to *later*. The (*B-theorists*) hold to no *objective* distinction between *Past, Present, Future*. For them there is no *objective* flow of Time. The ordinary distinction we draw between *Past, Present, & Future* is explained as as a Projection (*what philosopher Immanuel Kant called it*) with which we perceive reality from an mind-imposed *temporal* perspective, by which we locate events in our *Past, Present, & Future*. They would say we wrongly project that perspective on Time itself, mistakenly concluding that events are *Past, Present, or Future*, independent of our knowledge or existence. For (*B-theorists*) there is no associated temporal flow, no *ontological* privilege bestowed upon a *Present* moment, no such "privilege" as passes from one moment to the next for the (*A-series*).

The (*B-theorists*) admit no genuine *A-properties* in the World, such as: *being Past, being Present, being Future*, & of finer gradations between them. They do hold to the existence of analogous properties in the World that would be reducible to, analyzable in terms of *B-relations* such as: *being earlier than*, *being simultaneous with*, *being later than*. It just doesn't work that way for the (*B-theorists*).

For the (*A-theorists*) times & events are constantly change with respect to those *A-properties* they possess, their *futurity*, which they shed to acquire *Presentness*, which is instantly shed to acquire *Pastness*. This acquiring & shedding of *A-properties* is, for (*A-theorists*), the passage of Time.

For the (*B-theorists*), there are no *A-properties* in the World. Their *B-series* consists only of temporal relations of *Precedence, Succession, & Simultaneity*.

In one modified (*B-series*), a "present moment" is added to the pattern of events to capture some of what the A-theory thinks Time is like. But for the (*A-theorist*), the (*B-series*) lacks their essential feature of time, the true *distinction* between *Past, Present, & Future*, so it would add this feature to the *B-series* to generate an *A-series*. Thus different kinds of linguistic expression for locating events in Time (*as*

reviewed previously for Grammatical – Linguistic Tense) can also be used to represent Time as conceived *Metaphysically* by the *A-theory* & the *B-theory*, given the proper additions or subtractions.

There is thus a correlation between different kinds of *linguistic* expression on the one hand, & the different *Metaphysical* views of the nature of Time on the other hand. But this correlation cannot resolve the *Metaphysical* debate about the nature of Time. We previously noted that some *linguistic*

Expressions of temporal location were *deictic* – that is with reference point in Time that is dependent on context in which the expression is used. If we pick out & refer to some feature of context of utterance, [*here, you, I, me, over there, that one, the next one*], such can be *deictic* in Grammatical Tense. Such context locates the temporal event that a sentence is about. It is labeled with some time relative to the time of utterance. Thus the meaning of *grammatically tensed* sentences is dependent on the temporal context in which they are uttered. Those previously mentioned *lexical* items like *now, today, yesterday, & tomorrow* locate the event at a particular Time in an *A-series*. The infinite number of additional *lexically composite* expressions in an (*A-series*) further diversify a “tensed sentence” that is *grammatically tensed*.

In some sentences, however, there can be non-*deictic* expressions for locating events in Time, such as: *after dinner, moments before, at the start of*, or any kind of *date*. Those non-deictic expressions convey no information about (*A-series*) locations. But a combination of non-*deictic* expression with *deictic* expression does amount to a net *deictic* expression with information regarding the (*A-series*) location of event.

In isolation however, the *deictic* quality correlate with the (*A-series*), whereas the non-*deictic* correlates with the (*B-series*). But again, any series of temporal positions in *continual transformation*, imply temporal perspective of the person uttering, & thus constitutes an (*A-series*) ordering of events. Contrariwise, ordering a series of temporal positions by way of 2-term relations that are *asymmetric, irreflexive, & transitive*, such as: “comes before” (*precedes*) & “comes after” (*follows*) accords with the (*B-series*) of Time.

The Self is the Witness of mental functions. (17)

Sri Shankara Atma Bodh

#30) Quantum Reality – Time 5 – metaphysical B:

Further comparing Tensed vs. Tenseless theories of Time, we recall that the (*B-series*) offers only a non-temporal relation of *Precedence* between 2 events such as: “E *precedes* F”. This does not change with Time for the (*B-series*). That contrasts with the (*A-series*) of “*Past, Present, Future*” where “E” or “F” does change with Time since the *Future* becomes the *Present*, & the *Present* becomes the *Past*. This (*majority view*) choice of an (*A-series*) can be further divided into 3 alternatives referred to as *Presentism*, & a *Growing Block Universe*.

Both of the (*A-series*) sub-categories just mentioned include an *objective Present*, but *Presentism* specifically assumes that only *Present* objects exist. The *Growing Block Universe* assumes both *Present* & *Past* objects exist, but no *Future* objects yet exist. So to the singular *Present* of *Presentism* the *Growing Block Universe* adds a real *Past* (which increases as a “growing” block), though neither accepts a reality for the not-yet occurring *Future*.

So while there is no *objective Present* in the (*B-theory*), there is a “friendlier” general attitude toward the *Future*. The (*B-theory*) in turn has it’s own (*not exactly contrasting or separate*) over-lapping subdivisions of *Eternalism* [which confusingly preceded the above (*A-theory*) “growing” block in being also called the *Block Universe* but just not “growing”] & an also closely related *4-Dimensionalism*. Without putting too fine a point on it, the essentially identical terms (*B-theory*) terms *Eternalism* & *Block Universe*, precede, but then were later confirmed by the *4-Dimensionalism* of Einstein’s *Special Theory of Relativity* (SR). [McTaggart & Einstein published at similar times, but the former was not yet familiar with the later.] Einstein’s SR depicts a “static” 4-D Space-Time. Here, the *Future*, designated relative to a specified Observer, claims the same *ontological* status as some distant point in Space.

Eternalism (just prior to SR) was a philosophical approach to the *ontological* nature of Time. *Eternalism* took the view that all points in Time as equally "real", as opposed to the *Presentist* idea that only the *Present* is real. Philosophy’s *Eternalism* or the equivalent *4-Dimensionalism* of Relativity Physics means that Time is just another dimension. *Future* events are "already there", & that there is no *objective* flow of Time. It was sometimes referred to as the "Block Time" or "Block Universe" theory, due to its description of Space-Time as an unchanging 4-D "block", as opposed to the view of the world as a 3-D Space “modulated” by a “passage” of Time. [But again, this differs from the later-named “Growing Block Universe” of the (*A-theory*) that is not *Presentism*.]

Reviewing again that (*A-theory*) *Presentism*, we note again that there are only the events & entities in the *Present*, along with some timeless objects or ideas like numbers & Mathematical sets. These latter additions are also taken to occur & exist in the *Present*. Furthermore, for *Presentism*, the so-called events & entities that are wholly *Past* or wholly *Future* do not exist at all.

The (*A-theory*) *Presentism* contrasts with the (*A-theory*) *Growing Block Universe* & also contrast with the (*B-theory*) *Block Universe*, more usually called *Eternalism*, or more clearly called *4-Dimensionalism*. Cutting across both (*A-theory*) & (*B-theory*) we see that *Growing Block Universe* & *Eternalism*, respectively are the *Metaphysical* theories that extends to *Future* events. Referring back to the early centuries A.D., we saw that Augustine spoke of the *Present* “knife edge” between *Past* & *Future* which itself could not not contain any “extended” period of Time. Injecting that concept into pure *Presentism* (without a “growing” Block of the Past) would dissolve Time as essentially un-real, according to the even more ancient doctrine of the “3-Times” described earlier.

But the “Father of Psychology” William James argued that conscious experience is naturally extended in Time, in that there is "the short duration of which we are immediately & incessantly sensible". With his own earlier form of *Presentism*, James further concurred that: "everything *Past* is unreal, everything *Future* is unreal, everything imagined, absent, or mental is unreal. Ultimately real is only the Present moment of physical “efficiency” which we would now call “efficacy”. The latter refers to the ability to participate on as a “cause” in Causation, Cause & Effect.

The Moon speeds across the Sky
when clouds pass before it. Seen
through the Senses & Mind, the
Self appears to move. (18)

#31) Quantum Reality – Time 6 - metaphysical C:

Egocentric Presentism – other persons can be conscious, but their experiences are simply not present. Similarly, in related work, Hare argues for a theory of *Perspectival Realism* in which other perspectives do exist, but the present perspective has a defining intrinsic property. In one example that Hare uses to illustrate his theory, you learn that you are 1 of 2 people, named *A* & *B*, who have just been in a train crash; and that *A* is about to have incredibly painful surgery. You cannot remember your name. Naturally, you hope to be *B*. The point of the example is that you know everything relevant that there is to know about the objective world; all that is missing is your position in it, that is, whose experiences are present, *A*'s or *B*'s. This example is easily handled by egocentric *Presentism* because under this theory, the case where the present experiences are *A*'s is fundamentally different from the case where the present experiences are *B*'s. Hare points out that similar examples can be given to support theories like *Presentism* in the philosophy of time. *Perspectival Realism*, there is a defining intrinsic property that the things that are in perceptual awareness have. Consider seeing object *A* but not object *B*. Of course, we can say that the visual experience of *A* is present to you, and no visual experience of *B* is present to you. But, it can be argued, this misses the fact that the visual experience of *A* is simply present, not relative to anything. This is what *Perspectival Realism* attempts to capture, resulting in a weak version of metaphysical *Solipsism*.

Same type of argument is often used in the philosophy of time to support theories such as *Presentism*. Of course, we can say that *A* is happening on [insert today's date]. But, it can be argued, this misses the fact that *A* is simply happening (right now), not relative to anything.

Theory of Relativity: the conceptual Observer is at a *geometric point* in both Space & time at the *apex* of the “*light cone*” which observes events laid out in Time as well as Space. Different Observers can disagree on whether 2 events at different locations occurred simultaneously depending if the observers are in *relative motion*. This theory depends upon the idea of Time as an *extended thing* & has been confirmed by experiment, thus giving rise to a philosophical viewpoint known as *4-dimensionalism*. However, although the contents of an Observation are *time-extended*, the conceptual Observer, being a *geometric point* at the origin of the Light Cone, is not *extended* in Time or Space. This analysis contains a *paradox* in which the conceptual Observer “contains nothing”, even though any real Observer would need to be the *extended* contents of an Observation to exist. This *paradox* is partially resolved in Relativity theory by defining a “*frame of reference*” to encompass the measuring *instruments* used by an Observer. This reduces the Time separation between *instruments* to a set of constant intervals.

Some of the difficulties & paradoxes of *Presentism* can be resolved by changing the normal view of Time as a “*container*” or thing unto itself & seeing Time as a *measure* of changing spatial relationships among objects; thus observers need not be *extended* in Time to exist & be aware, but rather they exist & the changes in internal *relationships* within the Observer can be measured by stable countable events.

According to the Growing Block Universe theory of Time (*or the growing block view*), the Past & Present exist & the Future does not exist. The Present is an *objective* property, to be compared with a “*moving spotlight*”. By the passage of Time more of the World comes into being, therefore the Block Universe is said to be growing. The Present is supposed to be the place where this is supposed to happen, a very *thin slice* of Space-Time, where more of Space-Time is coming into being.

The Growing Block View is an alternative to both *Eternalism* (according to which Past, Present, & Future all exist) & *Presentism* (according to which only the Present exists). It is held to be closer to common-sense intuitions than the alternatives.

Recently several philosophers have said that if the Growing Block View is correct we have to say that we don't know whether Now is Now. (The first occurrence of "Now" is an *indexical* & the 2nd occurrence of "Now" is the "*objective tensed property*." The term implies the sentence: "This part of Space-Time has the property of being Present".)

If people are talking in the Past, & at the same time thinking that "this" (their discussion) is occurring "Now", the according to the Growing Block View, Tense is a real property of the World so their thought is about "Now" – they think, *tenselessly*, that their thought is occurring on the "edge of being" – their own *objective* Present. But *we* know they are wrong, because they are in the Past. They don't know that Now is Now. But how can we be sure we are not in the same position? Therefore we don't know whether Now is Now.

However, some have argued that there is an Ontological distinction between the Past & the Present. For instance, they argue that although there exists a Past, it is lifeless & inactive. Consciousness, as well as the Flow of Time is not active within the Past & can only occur at the boundary of the Block Universe in which the Present exists.

Eternalism is a philosophical approach to the Ontological nature of Time, which takes the view that all points in Time are equally "real", as opposed to the *Presentist* idea that only the Present is real. Modern advocates often take inspiration from the way Time is modeled as a Space-Time dimension in *SR* (*Special-Relativity*), giving Time an Ontology (*property of existence*) similar to that of Space. But the basic idea of *Eternalism* dates back at least to McTaggart's "B-theory" of "untensed time".

This would mean that Time is just another dimension, that Future events are "already there", & that there is no *objective* Flow of Time. It is sometimes referred to as the "Block Time" or "Block Universe" theory due to its description of Space-Time as an unchanging 4-dimensional "Block", as opposed to the view of the World as a simply being a 3-dimensional Space modulated by the passage of Time.

Conventionally, Time is divided into three distinct regions; the "Past", the "Present", & the "Future". Using that *Representational* model, the Past is generally seen as being immutably fixed, & the Future as undefined & nebulous. As Time passes, the *moment* that was once the Present becomes part of the Past; & Part of the future, in turn, becomes the new Present. In this way, Time is said to *pass*, with a distinct present moment "moving" forward into the Future & leaving the Past behind.

Within this intuitive understanding of Time is the philosophy of *Presentism*, which argues that only the Present exists. It does not travel forward through an environment of Time, moving from a real point in the Past & toward a real point in the Future. Instead, the Present simply changes. The Past & Future do not exist & are only concepts used to describe the real, isolated, & changing present.

This conventional model presents a number of difficult philosophical problems, & seems difficult to reconcile with currently accepted scientific theories such as *SR* the theory of *Special-Relativity*.

Special-Relativity suggests that the concept of *simultaneity* is not universal. Observers in different *frames of reference* can have different perceptions of whether a given pair of events happened at the

same time or at different times, with there being no physical basis for preferring one frame's judgments over another's (*though in a case where one event A happens in the Past Light Cone of another event B*), all frames will agree that A happened in the Past of B. So, in Special Relativity there can be no physical basis for picking out a unique set of events that are all happening simultaneously in "the Present".

Presentists have responded in the way that a *Presentist* could deny Naturalism. Such denial could take different forms. One could, claim that *SR* is not a theory about Time but about something else instead. Alternatively, one could retort by accepting that *SR* speaks to the *geometry* of space-time but reject that this has any Ontological import. Then, a *Presentist* might reject *SR-Realism*, simply asserting that *SR* is not approximately true of the World. Also, considerations from Quantum Mechanics can be invoked in an attempt to establish that *SR* is false or incomplete insofar as it lacks an absolute, privileged Frame of Reference.

Presentist might simply accept that *SR* offers a perfectly empirically adequate theory, but to insist that Absolute Simultaneity still exists. It is just that we cannot possibly detect the privileged Frame of Reference which determines the Present. In other words, Absolute Simultaneity is not empirically accessible. Metaphysics fully relies on postulated extra-structure that can't even in principle be observed. It violates Ockham's Razor so that the move cannot be justified by putting some *post-verificationist* Philosophy of Science on one's flag.

However, there are some, argued that it is possible to accept the physical predictions of Special Relativity while adopting an alternative interpretation of the theory in which there is a single privileged Frame whose judgments about Length, Time, & Simultaneity are the "true" ones, even though there would be absolutely no *empirical* way to distinguish this Frame from other frames, & no real experience could identify it.

When appealing to findings from empirically well-grounded disciplines, philosophers face a strong temptation to overstate their case — especially if their philosophical opponents can be relied on to be relatively innocent of new developments in the relevant science. I fear that some B-theorists have succumbed to the temptation, judging by the relish with which they often pronounce a verdict based on Relativity. They can practically hear the crunch of the lowly metaphysician's armor giving way, as they bring the full force of incontrovertible physical fact down upon our A-theoretically-addled heads. But what actually hits us, and how hard is the blow? *SR* is false; *GR*'s future is highly uncertain; and the *Presentist's* conflict with either version of Relativity is shallow, since the *Presentist's* manifold can satisfy the same geometrical description as a B-theorist's manifold, and afford explanations of all the same phenomena in precisely the same style. In these circumstances, how could appeal to *SR* or *GR* justify the frequent announcements that the A-theory–B-theory dispute has been “settled by physics, not philosophy”?

While the present is intuitively understood as the object that moves through the environment of time, it is common to also describe time as an object that moves, in the same way that a passenger on a train perceives the environment passing by. This perception of the passage or flow of time can be confused with the previous idea of the present moving through time, leading to the misunderstanding that time is moving through time, i.e., that it is moving through itself. This illogical premise can lead to circular questions asking how fast time travels per unit of Time.

The concept of "*Time passing*" can be considered to be internally inconsistent, by asking "how much time goes by in an hour?" The question "*how fast does Time pass*" seems to have no satisfactory answer,

in which answers such as "a second per second" would be, as some would argue, circular and thus false. In addition, even if we do accept the above answer, then the statement "a second per second" can be expressed as a fraction which is always equal to "one". But this "one" has no meaning beyond being a number and is thus also the wrong kind of answer. Therefore, the argument goes, the rate of the passage of Time is nonsensical.

Just as all creatures live in the light of the Sun, the Body, Mind, & Intellect carry on their activities in the light of the Self. (19)

Sri Shankara Atma Bodh

#32) Quantum Reality 3 (cont) – Time 7 metaphysical D:

We next return from this 7-part “Time” diversion to continue *Quantum Reality* segments. More could be said about Metaphysical Time & certainly more details will later appear about the Science of Time, but for now we conclude at the Beginning, the Big Bang when Time itself evolves within the Big Bang & the succeeding Weinberg’s *First 3 Minutes*.

The initial Planck quantum of Time $\sim \frac{1}{2} \times 10^{-43}$ sec is truly infinitesimally short & indescribable. None of the 4 Fundamental Forces are distinguishable yet at this tiny Universe *inflates* & expands (*not “explodes”*), thus cooling off adiabatically like rising hot air does in our atmosphere. The initial Temperature dropping throughout this Earliest *Planck* “Epoch” can scarce be estimated but was likely to cool through *undecillion* 10^{36} degrees Kelvin (*or essentially the same as Celsius at these high values*).

There follows a *Grand Unification* “Epoch” (*some “epoch”, lasting only an undecillionth of a sec 10^{-36}*) when the Fundamental Forces remain as in-distinguishable (“*unified*”) Gauge Forces (*according to a GUT grand-unification theory; the previous state describable by some yet undetermined TOE theory of everything*) except for Gravity with has not separated out as a separate weak, but long range Force. That earlier *Planck* “Epoch” is variously conjectured as Gravitational Singularity (*like a mega-Black Hole*) perhaps arising as a virtual Quantum Fluctuation from the Void, Vacuum & somehow escaping immediate return (*with its corresponding balancing “opposite” remaining the Vacuum Energy, or as Dark Energy, or ???*).

Like awesome *phase transitions*, the Gauge Forces will, one by one, start *freezing out* of the GUT as Temperature drops. In the succeeding *Electro-weak* Epoch from 10^{-36} to the relatively “ancient” 10^{-12} *trillionth* of a sec, when the Strong Nuclear Forces *freezes out* from the remaining, unified *Electro-weak* Forces (*so the division so far is from all 4 – TOE to Gravity & GUT, & now to Gravity & Strong, leaving Electro-weak still in-distinguishable*). Early within that *Electro-weak* Epoch, at 10^{-32} sec, true Cosmic Inflation begins. In about a *decillionth* of a sec 10^{-33} or so a the tiny pea-sized Universe expands by a factor of some 10^{80} (*a number which happens to count all the particles in the currently known Universe*).

[A mere *sextillion* of these constitutes a Googol & a mere *sextillion* Googols may estimate the odds that our *Anthropically Fine-Tuned* Universe is a random accident. Either there is some Consciousness running the show, or we are the 1 odd case among some 10^{120} *universes* (or maybe 10^{500}) making up a hypothetical *Multi-verse* – the unprovable *Materialist* conjecture to explain the long odds.]

The next *Quark* Epoch from 10^{-12} to a long 10^{-6} *millionth* of a sec sees the Weak Nuclear Force *freeze out* to leave “ordinary” Electro-Magnetism. We find the Universe full of “Light” Photons (*electromagnetic bosons*) & hot *Quark– Gluon* plasma containing Fermions (*quarks & leptons, such as electrons & neutrinos & their anti-particles*) & Gluons (*gauge bosons for quark interactions*). Still way too hot for Mesons or Baryons (*Protons, Neutrons, ...*).

During the next *Hadron* Epoch from a 10^{-6} *millionth* of a sec to a full Second, the *hadrons* (including Baryons (*Protons, Neutrons, ...*)) *freeze out*. Well into this Epoch, at 2% of a sec, we can estimate a temperature “colder” than a *trillion* degrees & on down to *tenth* or *hundredth* of that by the end of this Epoch.

Between 1 & 10 sec, the *Lepton* Epoch sees most of the Hadrons & their anti-particles self-annihilate, & later most of the Leptons & their anti-particles self-annihilate, leaving the mostly Photon Universe of today. There would be about one Baryon (*Proton or Neutron which freely interchange at these temperatures*) per 1 Billion “Light” (strictly higher frequency EMR) Photons, & this ratio essentially continues. The “few” (*percentage-wise*) Hadrons & Leptons make up all the Matter of our Universe today (*far less than Dark Matter & far, far less than Dark energy*).

Only after the *First 3 Minutes* will Quarks *gluon-together* into stable Nuclei [$\frac{1}{4}$ *Helium*, $\frac{3}{4}$ *Hydrogen*, with most larger nuclei to be made later within stars]. At 70K years, Photon & Matter [*mostly cold, dark*] densities equal, & at 377K years, Atoms begin to form, allow *Transparency*, that is: Photons to *de-couple* & stream freely through the Universe as they do today (*when inflation has cooled the 10K degrees down to the Cosmic Background Micro-wave Radiation*).

In a *billion* years the new stars will re-ionize all those Atoms to Plasma, but that’s another story. In 10 *billion* years we have an Earth & *yada, yada, yada*.

Owing to lack of discrimination we
superimpose bodily functions on the
Self just as the eyes superimpose
blue on the Sky. (20)

Sri Shankara Atma Bodh

#33) Quantum Reality 4 (beyond the Time issue):

Quantum Reality veers from Classical Physics, apart from other ways, by directly confronting & questioning *Materialism* (or the new & improved term *Physicalism*) head-on. As previously mentioned in the Quantum Reality 2 segment, doubting the *strongly objective* or *mind-independent reality*, the original (& still officially “standard”) Quantum Mechanics barely fends off the barrage of neo-Materialist counter-attacks & alternative *Realism* “fixes” to the “troublesome” parts of original Quantum Mechanics. But in that original (Copenhagen II Convention of Consciousness-created Reality) Quantum Mechanics is still only *weakly objective* at “best” or full-blown Quantum Idealism at “worst” (*from the Materialist viewpoint*).

As also previously mentioned in the Quantum Reality 2 segment, the statements of Quantum Mechanics remain consistent between Minds discussing its phenomena, but it still stays contained within speculation within the Mind, though predictive of observations, “better” than is Classical Physics in the

small-scale & other applicable domains. *Realism* falls as contradicted by Quantum experiments (such as Double-Slit, Delayed-Choice, Quantum Erasure, Bell's-Theorem, etc.). Way "back in the day", Immanuel Kant generally raised good relevant questions & later "copped-out" with some lame concessional answers in his so-called Transcendental Idealism (*that happened to be less transcendental than other versions of Idealism*), foreshadowing the Madison Avenue Ad-men *Newspeak* maxim: whatever be the inconvenient truth, deny it with its opposite.

Anyway, Kant asked whether *Realism* was at all meaningful? He then further asked whether & Classical Physics could be a steadily converging approximation & ultimately "absolutely true" description of the purported "Reality". The 1st part holds up pretty good ("approximation" in an ever evolving improvement process) but fails outrageously & totally in the 2nd part – "absolutely true Reality" (*even assuming for the sake of discussion that there "is" such an Objective Reality*). *Neo-Realism* even believes that all its own mental inventions – *nuclear particles, electrons, quarks, strings, force fields, etc.* are "actually" real entities, beyond convenient mechanisms in their approximate model.

To re-iterate, *mind-independent Reality* is that which would exist even if conscious beings did not exist. Imagine a mostly "dead" Universe with nothing both alive & conscious to know about it. Why even talk about it? And talk about it to whom, & by whom? Such is an empty speculation in an empty Void. It's the very similar inverse of the old Philosophical Conundrum: "what if nothing at all existed?" or equivalently, "why does anything exist at all?" Who would we be talking to then & who would we be. That crucial "What am I?" question (*Shankara's version*) is not an idle question, its fundamental.

Classical Physics or any other Realist Science has not the slightest plausible explanation of the obvious fact of Consciousness. Overlooking the critical failure, brushing it under some *epi-phenomenon* rug is sheer madness. *Realist Science* may furnish Technology income by dint of its approximate fidelity, but that is *no-proof* of actual Reality. Success is always temporary & can never be proof of the Model that supports somewhat successful strategies. Any Map may get you to your momentary destination, but is never the Territory in itself, nor does your latest "arrival" prove that impossible equation. As a lesser issue, the partial success of a Map does not rule out other & possibly better Maps, even at the analogical level of Maps or Models. Even our Sense Perceptions & mental Conceptions are only Maps & Models, analogies at best (& *pure Imagination at "worst"*).

Immanuel, later Positivists, the Marburg School neo-Kantians, etc. have only remedied the gap to the weak extent that, while unprovable, *Realism* need not be "wrong" just because you can never prove it (*like the Multi-Verse, for instance, but that is weak comfort*). A more sober appraisal must stop at the description of *Realist Science* as *mathematically synthesized relations between observed phenomena*.

We have Galileo & Newton to thank for the arbitrary models & inventions that have however resulted in the remarkable empirical success of Science, but that luster has blinded us to the fact that (*like the blind men describing an elephant*) we are still groping within our own Imagination. On the other hand, Eugene Wigner's question "as to why Mathematical Physics is as unreasonably successful as it is" provocatively supports the possibility the our so-called Universe or *RWOT real-world-out-there* is itself a mental creation from the get-go. In other words, mental constructions of Mathematics may fit the Universe so well because the "Universe" is itself a mental construction.

While we exposed the confusing "mess" of alternate theories of Time in a previous segments, the other shoe that Kant questioned, that of Space can be sufficiently dismissed with the following over-short summary from Special Relativity: "absolute void space is nothing & (*as declared by the Eleatic*

Philosophers, ‘nothing is nothing’) Nothing is that which does NOT exist. So-called Space is the term we use to collect all the relationships & distances between postulated Objects, & not an empty “thing” in itself (*not even a “container” like Cartesian Coordinate Space*). But the very definition of a *Material Object (Descartes’ res extensa)* require extension in 3-D Space. Space is certainly 4-D (*or of more String Theory dimensions*) if any “dimensions” really apply at all. An inconceivable “*object*” that has no dimensions surely resembles a “thought” (ala Sir Arrthur Eddington’s take on Quantum Mechanics) more than anything Material.

One last issue regarding Space concludes this segment, that arising in the 19th century from the contrasting *empirical – theoretical* poles of Helmholtz & Riemann, respectively, considering the continuity of an Object when translated or rotated in Space. Does such movement “change” the Object or is the Object, not only *mind-independent*, but also Space-independent, that is, the same no matter where & how we situate the Object. Such question entail, among other things, the *curvature* of Space (*the General Relativity issue*) & the constancy of that *curvature* which is of course dismissed by Einstein’s theory of Gravity.

The assumption “that Objects exist independently of place” is valid if & only if the properties of Objects remain invariant when moved. That is, if an Object changes place, that is a movement. And if the Object continues to have the same properties in any different place, then its properties are invariant under spatial *transformation*. Riemann noted that, without this assumption, the units of comparison that are the basis for Space measurements (*light rays, rulers, ...*), the bases of distance measurement, no longer have the invariant properties on which one can base valid measurements.

The idealized alternative, Riemann’s “Axiom of Free Mobility”, finds counter-part in the Helmholtz idea of “rigid motions” that inspired Sophus Lie to formulate *Transformation Symmetry groups* in terms of Group Theory. Both Helmholtz & Riemann were doubtful regarding that *idealized* alternative which Einstein’s *General Relativity* threw out the window, thus casting doubt about our assumptions about both Space & *material* Objects.

The Moon seems to dance because ripples disturb the tranquil surface of a lake. Similarly, ideas of action & enjoyment are thought to be movements in the Self like rippling images of the Moon. (21)

Sri Shankara Atma Bodh

#34) Quantum Reality 5:

"In a few years, all the great physical constants will have been approximately estimated, & the only occupation which will then be left to the men of Science will be to carry these measurement to another place of decimals."
James Clerk Maxwell 1871

[less than 3 decades before Max Planck’s announcement of the *Quantum*]

Albert Einstein derived important new physical concepts from pure Mathematics, & yet as a *Realist* he & his World-wide *Realist* admirers (*among others*) never doubted that the value of Relativity theories lies in their description of a *Mind-Independent* Reality. Somewhat the same (*to a less mathematical*

degree) could be said for the breakthrough Physics of Newton & Galileo before him. Herein lies a contradiction explicated in the very heart of Nobel laureate. Eugene Wigner's "*Unreasonable Effectiveness of Mathematics in the Natural Sciences*" which spoke both to *Scientific Realism* & to the nature of Mathematics: "It is important to point out that the mathematical formulation of the physicist's often crude experience leads in an *uncanny* number of cases to an amazingly accurate description of a large class of phenomena." The Law of Gravity used to model freely falling bodies on the surface of the Earth, for instance, was extended on the basis of "very scanty observations" to describe the motion of the planets, where it "has proved accurate beyond all reasonable expectations."

Pointing to James Clerk Maxwell's equations for elementary Electrical & Magnetic phenomena inspired Maxwell's concept of EMR *electro-magnetic* radiation, starting with visible Light & continuing to describe then-recently discovered radio waves, etc. Wigner characterizes such examples as illustrating that "the enormous usefulness of mathematics in the natural sciences is something bordering on the mysterious & that there is no rational explanation for it."

According to Wigner, these & numerous other examples (*including String Theory*) cited by himself & others "put a heavy strain on our faith in our theories & on our belief in the Reality of the concepts which we form. It would give us a deep sense of frustration in our search for what I called the *Ultimate Truth*. The reason that such a situation is conceivable is that, fundamentally, *we do not know why our theories work so well*. Hence, their accuracy may not prove their truth & consistency."

Richard Hamming, Mathematician & Computer Science pioneer, agreed with Wigner to the extent that: "*humans see what they look for*"; "*humans create* [like vectors, tensors, quaternions, etc.] *& select the Mathematics that fit a situation*"; "*Mathematics addresses only a part of human experience*"; & "*Evolution has primed humans to think mathematically*". He further analyzed the pivotal work of Galileo as being, not an experimentalist revolution beyond Aristotle's often-faulty arm-chair physics. Rather Galileo's revolution lie in experimentally testing & conforming his own more-refined arm-chair physics.

Somewhat similarly, Newton's "brilliance" lies in proposing linear proportions (*to 1st order*) for contributing factors in Gravity & Force in general, such as Mass (*of each body for General Gravitation*) & proportionality constants (*like the Gravitational constant & Earth-surface Gravity acceleration*). The Inverse Square with distance derives, for instance, from a sphere's surface area $4\pi r^2$ for Conservation of Energy in an isotropic force in 3-D Space. Heisenberg's mysterious Uncertainty Principle derives from properties of the Fourier integrals used in the Mathematical formulation of Quantum Mechanics.

Sir Arthur Eddington, who experimentally verified General Relativity, suggested the parable: "Some men went fishing in the sea with a net, & upon examining what they caught they concluded that there was a minimum size to the fish in the sea."

Some more contemporary Physicists, like Max Tegmark, actually go further when they attempt to reconcile such issues with the *Realism* they still adhere to. Tegmark does not credit the human Mind with imposing Mathematics *onto* the Universe, but rather claims that the Universe is not mental, but is *Mathematical* in nature. Thus humans only re-discover that inherent *Realist* structure. Similarly, but rather than in Math, Philosopher of Mathematics, Ivor Grattan-Guinness, sees the close correspondence between *Realism* & Mathematical theory in the *linguistic* nature & structure of Analogy, Generalization, & Metaphor. Our typical conjectures about correspondences between a Model & the Reality, between the Map & the Territory, make the form-fitting of Mathematics to Physics inevitable.

We rejoice (actually we are relieved of a need) when, just as if it were a lucky chance favoring our aim, we do find such systematic unity among merely empirical laws.

Immanuel Kant

The most incomprehensible thing about the Universe is that it is comprehensible. How can it be that Mathematics, being after all a product of human thought which is independent of experience, is so admirably appropriate to the objects of Reality? As far as the laws of Mathematics refer to Reality, they are not certain; and as far as they are certain, they do not refer to Reality.

Albert Einstein

Physics is Mathematical not because we know so much about the physical World, but because we know so little; it is only its Mathematical properties that we can discover.

Bertrand Russell

There is only one thing which is more unreasonable than the unreasonable effectiveness of Mathematics in Physics, and this is the unreasonable ineffectiveness of Mathematics in Biology.

Israel Gelfand

Attachment, desire, pleasure & pain
are experienced as long as the Mind
functions. In Deep Sleep they don't
exist. They belong to the Mind,
not the Self. (22)

Sri Shankara Atma Bodh

#35) Quantum Reality 6:

In 1927, at a gathering of physicists in Brussels, Belgium, the Quantum Mechanics discoveries were hashed out, & a consensus emerged about how to interpret the experimental results. The consensus interpretation is called the Copenhagen interpretation, because it was primarily developed by Niels Bohr & his colleagues at his institute in Copenhagen, Denmark. The scientific consensus that developed in 1927 did not make much sense to the general public in 1927, & it does not make much sense today. Nevertheless, it was & remains the standard "orthodox" interpretation of Quantum Mechanics in the scientific community, & it has withstood challenge after challenge from those whose main objection to it is that it does not make much sense.

"The most important fundamental laws & facts of Physical Science have all been discovered, & these are now so firmly established that the possibility of their ever being supplemented in consequence of new discoveries is exceedingly remote." 1903, 1st American Nobel Prizewinner, Albert Michelson, whose *Ether* experiment with Morley toppled Newtonian Physics & inspired Einstein's Special Relativity.

The older Cartesian Mind-Matter *Naturalistic Dualism* leads into a more careful & limited *Interactionist Dualism*. The *anti-Realist* viewpoint of *Interactionist Dualism* attempts to explain away what Cognitive philosopher David Chalmers calls the "Irreducibility of Consciousness" by exploiting certain properties of Quantum Mechanics such as *Quantum Indeterminacy*. Thereby a non-physical Consciousness might be responsible for filling the resultant causal gaps, determining which values some physical magnitudes might take within an apparently "*probabilistic*" distribution. More popular is a similar appeal to causal

closure within Quantum Mechanics whereby "*collapse of the wave-function*" grants to Consciousness a vital causal role. "Consciousness-created" Reality describes this so-called Collapse occurring upon any act of Measurement or Observation. Such *Interactionist Dualism* avoids the *Realist Epiphenomenalism* ascribed to by most Scientists & Philosophers, including the relatively liberal-minded Chalmers.

A bit later, we will make our own valiant attempt to defend the "orthodox" Copenhagen II Convention of Quantum Mechanics, which was unpopular but accepted for ½ a century, & then unpopular & un-accepted for next ½ a century up until now & continuing so. But to face the now-majority "opposition" head-on, we do best to do more than address the thoughtlessly *Realist* nay-sayers who pretty much just say they "don't like" the Quantum Idealism of the Copenhagen Convention. They then proceed to "impress" with the *Mathematical* robustness of their own *Physicalist* scheme, be it Bohmian mechanics, De-coherence, etc. The irony of this dive back into *Mathematics* when attacking Quantum Idealism is obvious.

The more thoughtful Philosopher of Science might refine the criticism by saying the basic mistake of Quantum Mechanics is a mistake of theory, a lack of precision in defining terms, such as the definition of a "point", for indeed all of Physics prior to *String Theory* constructs the World out of points. Much like a TV or computer screen, a movie or painting, the mix of colors & shades we see are just so many points of *pixels* that are small enough so as to simulate a *continuum* to our eyes. But each *quantum*, each *pixel*, each "dot" or "period", & certainly each *clumsily defined Physics point* is an actual discrete filled-in circle, often of 2-D on paper or on a screen. In a Hologram, or as imagined in Physics is such a *Mathematical* of "some dimension". Periods, dots, & pixels of course have finite Area on the surface upon which they are represented. But even more abstract ordinarily-considered *Mathematical* points have Dimension. At minimum, a *Mathematical* Point on a Number Line has the same 1-D as does the Line itself. On a 2-D Graph, each Coordinate Point has 2-D. On a 3-D Graph, as in a Hologram, each Coordinate Point has 3-D. And so it goes for 4-D & higher-D. All these *Mathematical* points make up a *discrete* realm that only simulates a *Continuum* for sufficiently small, closely placed points.

A *true* Point, these critics will say, a conceptual or Philosophical Point alone has 0-D, but such is not the case for any *Mathematical* Points. Quantum Mechanics, the critics will say, is a *Mathematical* formalism dealing with *Mathematical* Points, & hence non-infinitesimal, discrete *quanta*.

Applied Mathematics, they say, *represents* Physical Reality, but it is not that Reality itself. The difference, they say, between non-infinitesimal, discrete *Mathematical* Points & the "real" 0-D physical points of the *Continuum* "falsely creates" Heisenberg's Uncertainty Principle & Quantum Idealism by virtue of that mix-up, between the 2 kinds of Points.

Mathematical calculations upon *Mathematical* points, but not upon a physical points. The *Mathematical* points were created to allow the Math in the first place. The more thoughtful critics then claim that Quantum Mechanics forgets this & mistakes the Math for the Reality. [*But the Quantum Idealists actually deny that Quantum probability wave is a Physical Reality. Yes is it Mathematically described, but exists in Aristotle's Potentia or in Cosmic Mind [not puny little individual mind] – neither "physical" nor "mathematical"*]. Critic & Idealist (*unbeknownst to each other*) agree that Math cannot be the Reality, but the Idealist denies that mind-created Physics or mind-created World can be either. Both say that Math *represents* the Physical Reality, but it is not logically equivalent to the Physical Reality.

Superposition & Quantum Entanglement, critics say for instance, are both caused by mistaking the Math for the Physical Reality. Superposition was historically just an addition of Wave Amplitudes. In Quantum Mechanics, these waves are Probability Waves, & so superposition seems to imply, in some

circumstances, a multiple existence. Probability Math cannot fully represent Physical Reality, say the *Realist*. Even regular Math cannot fully represent Physical Reality, in that the Dimensions will always be incommensurate. *Mathematical* fields cannot match Physical fields due to the fact that you cannot *Mathematically* represent (or graph) a zero-dimensional variable. But probability Math represents Physical Reality even less fully, for obvious reasons. Probability Math gives us only probabilities.

Quantum Idealism, of course, somewhat parallels Bishop George Berkeley's Idealism: "*Our ideas are all we know & all we can know. Therefore our ideas are our Reality. The existence of material objects is therefore just conjecture. It is unproven & unprovable.*"

Heisenberg's Quantum probability made the Math the Reality. But math is an abstraction & therefore an idea. In this way, Quantum physicists are Idealists. The *Realist* critic re-iterates that the "field" of Physical Reality is always at least 1-D removed from any Mathematics. It must be by all the rules of logic & by the definition of "*Math*" of "*field*" & of "*number*". This means that the gap between Math & Physical Reality, they say, cannot be closed. But what proves the so-called Physical Reality, with 0-D Points or whatever ? The same critic would analogously refute Berkeley, no in terms of Dimension, but in terms of "levels of abstraction". Just as a *Mathematical* Point is at least 1-D from Physical Reality, so too any *Mathematical* term or variable is at least one level of abstraction away from the Reality it represents, & any Idea must be at least one level of abstraction away from the thing it represents.

Akin to the critic of Quantum Mechanics, John Ruskin in 1856 refuted Berkeley principle that was later to be called *qualia*, by asserting that: "the color blue does not mean the sensation caused by a flower on the human eye; but it means the *power of producing* that sensation; & this power is *always there*, in the thing, whether we are there to experience it or not, & would remain there though there were not left a man on the face of the earth." That pre-Lockean confusion between primary & secondary Sense characteristics, (*at least*) lies at the heart of our later answer to these Quantum Mechanics critics.

यथा रज्जुज्ञानात् सर्पभ्रान्तिर्निवर्तते सह तन्मूलेन भयेन तथा

ब्रह्मज्ञानान्निवर्ततेऽविद्या सहैव जनिमरणभयेन

yathā rajjūjñānat śarpabhraṇtirnivartate saha tanmūlena bhayena tathā
brahmajñānānnivartate avidyā sahaiva janimarana bhayena

Just as knowledge of a rope removes the illusion of a snake in the rope and the consequent fear, so also the knowledge of the Self (Brahman) removes Avidya or ignorance and the fear of birth and death.

Just as a rope, when not ascertained, in the darkness, to be a rope, is mistaken for various things such as a snake, likewise is the Self mistaken by the *jīva*. [2.17]

Just as, when the rope is ascertained as a rope, the mistaken notion ceases and there is the non-dual knowledge: "the rope alone is", likewise is the ascertainment of the Self. [2.18]

The Self is mistaken by the *jīva* to be these countless things beginning with *prāṇa*. This is the *māyā* of that effulgent one, the Self by which He himself has become deluded. [2.19]

Gaudapada Karika

#36) Analogies 1 Rope-Snake & Tree-Stump:

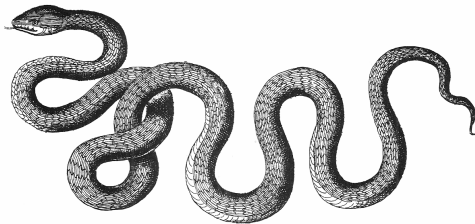
Why Plato's "Allegory" of the Cave or that of the "Ancient Mariner"

Without getting too technical, our modern term "analogy" was not in wide or current use in the Past. Much of what was called "allegory" back then would now be called "analogy". Though Greek in structure *ana* "on" etc. & *logos* "word, wisdom", & used in a limited way by Aristotle (*student of Plato*), the more modern use came to Europe by way of Islamic philosophers. Alexander of Aphrodisias, a student of & commentator on Aristotle used the word to describe *ambiguity*, as did the Al-Farabi & Avicenna when discussing the concept of "Being", an ambiguous or analogic idea.

St. Thomas Aquinas used "*analogia*" compare one part of Scripture with another, probing for, or explaining away contradictions. By the 12th century other Theologians used the term "*analogy*", in whatever their language, to confirm the meaning of a word to its meaning in other more well-known texts.

The alter Neo-platonist Pseudo-Dionysius used "*analogy*" to compare an angel's intuition to that of mere humans. Typically the "*analogy*" comparison thusly represented a scale of proportion, of more or less.

But for us, instead of "Allegory" we use "Analogy" such as the *Vedanta* Analogies like the *Rope–Snake* & *Tree Stump–Bandit* which "analogically" illustrate Illusions.



The *wave* is only the *Water*,
the *ring* only the *Gold*,
the *snake* only ever the *Rope*.
But there is nothing else to
Form the wave, nothing to
name the *ring*, no imagination
to hallucinate the *snake*.

Rope–Snake

In the twilight of dusk in the Asian jungle or back alley, a piece of coiled *Rope* can be mistaken for a *Snake*. The mis–perception is driven by *fear*, while the antidote if the *focus* of one's vision with the aid of *brighter light*. The *Vedas* that whenever there is the concept of "another" there is *fear*, with that *fear* more generally appearing as *Ego*, the *Snake*. Only when the Illusion of the *Snake* is no longer seen, can the *Rope*, the *Self*, be seen as it is. Similarly, the *Snake* can be the Illusion of *Maya* of the World, while the true *Rope* can be analogous to *Brahman*.

Rope –Snakes cannot be seen in broad daylight,
nor *Rope* itself in thick darkness.

In broad daylight a *Rope* does not look like a *Snake*.
The *Rope* itself cannot be seen in thick darkness;
so there is no chance of mistaking it for a *Snake*.
Only in dim light, in the dusk, in light darkened
by shadows or in darkness lighted by dim light
does a *Rope* mistakenly seeming to be a *Snake*.

Tree Stump–Bandit

We can imagine a Child wandering into the woods at dusk, mistaking a *Tree–Stump* for a *Bandit*, a wayside *Rope* for a *Snake*, a scraggly *Tree* for a *Monster*. Returning a decade later, the same now-adult person finds no *Bandit*, *Snake*, nor *Monster*. There is no longer “*anyone for whom these Illusions can be for.*” So it is with all Objects, there must be “*someone for whom these Objects, these Perceptions can be for.*” No decade is needed for the Subject to vanish, not even a Moment need pass.

An Illusion, a Mistake cannot “*hang out there*” by itself. There must be “*someone*” (an *Ego*) for whom it can “*be for*” – someone who makes the Mistake, imagines the Illusion, fools himself by the Error. So it is with the entire World, “*known*” only by the Individual whose core, the Ego is defined by the Illusion that there is an “*Other*”.

If there was to be a critical outer “shell” encasing the Ego, that would be the Body. Without the apparently perceived Body to identify the Individual, there is no shape or boundary to some formless “Mind”, no real structure on which to “hang layers” of ideas & assumptions, no place or entity indicated or defined.

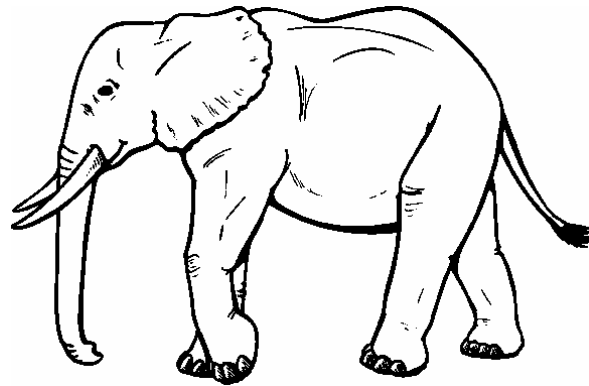
If someone were looking for that “Child” alluded to above, thinking it to be hidden in that Forest, the searcher might call out, be concerned, assume alternatives, & so on. But once truly convinced that Child is not there, all such activity ceases. Similarly, seeking Happiness in a Dream World ceases when convinced it is not there.

If furthermore, it becomes clear that the so-called “Child” never was there, or never existed, the release from that searching is complete. If any hankering for that Happiness continuous, the realization, that there is no World or Happiness in it, is not yet complete. There is no habit-energy to that hankering; there is only the lack of complete Self-Knowledge.

Having eliminated all the bandits, snakes, monsters, ... all mis-identification, then the benign trees & stumps, all the Universe is dissolved in Oneness by the Knowledge that all is Brahman. *Aham Brahmasmi*, the (perhaps final) Mahavakya: “*I am Brahman*” is the statement of conscious Existence unspoken by the single “I” – the same “I” by which each of us knows oneself.

This Analogy similarly uses dim light, as when passing through some woods or jungle in the early evening, to be analogous to *limited discriminating vision*. But in addition to the dim light, there is emphasis on *inadvertence* or deliberate *looking away*, lest one's worst fears be realized. So the antidote is more clearly the direct *focus* of *Self-Inquiry*. The 6 foot *Tree Stump* in one's peripheral vision can be colored again my *fear* to appear as a menacing *Bandit*. By *direct looking* (& brighter light if you can find it) the Illusion of *Ego*, the *Bandit* vanishes. The *Tree Stump* is again the *Self* mistaken for an *Ego Bandit*.

Between the 2, the *Rope–Snake* stands for the more persistent Illusion. Even with direct vision, so long has *fear* interprets the form as that of a *Snake*, the *Rope* (the Reality) just cannot be seen. Clarity seems more easily to conquer the *Tree Stump* illusion.



#37) Analogies 2 – Elephants:

- 1) Naturally enough, Elephant analogies were both dramatic & familiar in India, & the same are mentioned in the “*William James on a Hot Day*” anecdote elsewhere in these volumes. One simple Analogy depicts a baby Elephant is tethered with a small Chain. If that same Chain is used as it grows up, the elephant may be deluded into feeling "bound" by the same weak Chain, long after its massive bulk makes the weak tether ridiculous. "Thinking" itself to be bound, the large adult Elephant is bound.
- 2) A stubborn Elephant may not be easy to usher into another pasture or coral. But to lead it with sweet grass easily entices the Elephant to follow. Just so, the new Meditator may find the Mind to be unruly. But leading it with a Mantra or other pleasing "lead" can make it obedient.
- 3) An Elephant encountering a Tiger in its dream may awaken in fright. Just so, encountering the Guru in the Waking state can "awaken" the unenlightened into Self-Realization. It may be difficult to recognize one's True Nature inside the façade of an apparently embodied Individual. But to see the same divinity in the Guru makes the Reality inside oneself more obvious.
- 4) This next Analogy one is stretching it a bit, because the Analogy more commonly uses other animals, but let's imagine an Elephant about to swim across a river. Some Tiger, again, comes by, wary of direct defense by the Elephant's tusks, but attempts another tactic. Begging for a ride across the river on the Elephant's back, the Tiger promises piteously to be "nice" because he desperately needs to get to the other side of the river. Reluctantly, the Elephant relents, swims, most of the way across, only to have the Tiger attack its benefactor. So the Elephant dies in the Tiger's jaws, even as the tiger drowns as a consequence. Such an Analogy is used in many ways, but one spiritual interpretation is as follows: never trust the Ego or Mind. Using intellectual means for Self-Liberation is treacherous. That has also been likened to hiring a Criminal as a Policeman to apprehend a particular Criminal who happens to be the same one hired. As the source of Delusion, the Mind is an untrustworthy "passenger" if depending on its good will while "crossing" the Ocean of *Samsara*. Even drowning itself, when questioned "Why?" by the dying Elephant, the Tiger pathetically responded: "*I couldn't*

help myself, such in my Nature." The nature of the Ego & thinking Mind is Delusion, not Liberation.

5) A certain Elephant, abused by a cruel Master, lucks out found one day when the Master– rider falls to the ground in front of the Elephant. The Elephant considers trampling the cruel Master & escaping to freedom. While the Elephant hesitates, the master found his feet, & then regained his Elephant mount, & then resumed his cruel treatment. Whenever Ego & Mind are brought into abeyance by the Guru's Grace or in spiritual practice, hesitate not, lest you be bound again. Finish the job. Be thorough, with complete & intense Meditation & Inquiry.

Witness-consciousness is not permanent.
The **Knower** rises & sets with the **Known**.
That in which both the **Knower** & the **Known**
arise & set, is beyond Time.

6) Sage Ribhu, in disguise, pretended to question his wayward disciple Nidagha who he found beside a parade of a King mounted on his royal Elephant. *What's going on ?* The King is parading by! *Oh, which is the King ?* There he is with his royal Elephant! *Oh yes, but which is the King & which is the Elephant ?* Foolish old man, if words fail, let me demonstrate (*as Nidagha hops onto the back of his unrecognized Guru*). So now the King is like me (*now on top*) & the Elephant is like you (*now on the bottom*)! Oh, yes, but what is meant by "you" & "me" ? Shocked by the question into inquiring into his own Identity & Real Nature, the disciple Nidagha awakens & recognizes his Guru.

7) Then there is the well-known Analogy of the proverbial Village of Blind Men who go out to perceive an "Elephant" in various ways, without a sense of sight. They come back with conflicting reports. It is a great warm smell. It is a thunderous drumming on the ground, like a giant walking. Most relied on their sense of Touch: "*like a tree trunk*" (*leg*), "*like a tube*" (*trunk*), "*like a wall*" (*flank*) & so on. So too, each one's ability to comprehend Reality, the Self, is conditioned by the means available or employed to come to this Knowledge. As spiritually "*blind men*" we may attempt ever so many false methods to find Reality, to find Happiness, to realize the purpose of Life. Even when we succeed, different paths may be taken. One may experience Reality as Existence by inquiring "*what am I ?*" (*the inquiry most often found in Shankara texts*). Others may experience Reality as Consciousness in the Inquiry "*what knows ?*" Some may at least initially begin (*& end*) with the search for Happiness, properly directed. These may experience Reality as Happiness by deeply discovering "*what do I really want ?*" But there is only one "Elephant" (*Reality*) known by various viewpoints. Thus Reality is experienced as Existence (*Being*), Consciousness (*or Witness*), & Happiness. "Elephant" impressions derive variously from subjective & objective differences. Subjectively, Blind Men approach differently, & think that they find objectively different aspects. For partless Reality, differences derive only from the subject's viewpoint.

In a 2nd version of the Elephant & the Blind analogy we send another group, say one of Blind Women for a change. We have the Blind Women, however, examine, not the Elephant, but only Happiness itself. Various experiences will be reported such as: happiness, love, peace, joy, devotion, zeal, caring, subtle pleasure, enjoyment, affection, compassion, thrill, satisfaction, enthusiasm, oneness, friendship, commitment, energy, delight, charge, zest, motive, dedication, desire, fun, ecstasy, & bliss. Again these are all expressions of the same experience. In terms of these 3 terms Sat-Chit-Ananda, Reality has been described by the Maharshi thusly: Existence is what It is, Consciousness is how it seems to function, Happiness is what it feels like.



#38) Analogies 3 – Science Analogy - Fictitious Forces & Ego:

Some Science analogies can help to make visual the inherently vague status of *Ego*. When the Maharshi offered metaphors on this topic, the record shows that he might take a metaphor from Nature, such as a caterpillar (*Ego*) not leaving one leaf (*supportive concept*) until firmly planted itself on & was gripping another leaf (*another supportive concept*). Letting the Ego "drop", unsupported by its Concepts (*leaves*) allow the aspirant to recognize & relinquish our mis-identifying with the illusory Individual “self” or *Ego*.

Kinesthetic Illusion & Fictitious Force:

Another aspect of Maharshi’s expedient instruction regarding *Ego* can be loosely illustrated by the *Fictitious Force*. This principle finds use in Earth Science & Astronomy, & also in Physics & Engineering. Within the overall topic of Fictitious or Inertial Forces, (*both terms already fair nicknames for Ego*), there is one particular example that helps us to envision this other expedient principle regarding *Ego*. But before we get there, related illusions that we can look at first entail our experience of the fictitious “absence” of Force in some common *Kinesthetic Illusions*. The true explanation of these of course includes the principal of Galileo’s Inertial-Frames Relativity. It may seem more plausible to describe a marble I roll as traveling across a table top at constant velocity. But technically, even in such an extreme example, Galileo’s Relativity of Inertial-Frames allows me to define the entire Universe with constant velocity, “sliding under” my “static” marble.

Drifting Boat:

Tied up at a Dock are 2 Boats. Relaxing on one of the 2 Boats moored at the Dock, while lazily gazing at the other, what would I “experience” if my Boat’s line came undone or

was mischievously untied or cut? With no expectation or knowledge of this prank, I would see the other Boat set off, but wait, in the wrong direction, moving forward into & through the Dock? Actually my Boat was slowly drifting backwards. But if this occurred without my feeling of the usual slight acceleration by which I recognize motion, I might mis-perceive that the other boat was the one that was moving. Prejudiced to the presumed “reality” that I “experience,” I am more ready to believe & perceive the “other guy” in motion, even when it makes no sense. As “certain” as my first mis-perception, in moments I feel a “shake-of-the-frame” & I come to my senses & realize that my Boat is the one drifting.

If there was no Boat in my field of vision & my gaze was fixed on the Dock, when my Boat started to slowly drift, I might even see the whole Dock moving, at least for a split second. My sense of “certainty” is no assurance when it comes to such mis-perception. My “self-centered” viewpoint will tend to foist the unexpected & mis-perceived motion onto the “other guy.”

Slow Starting Train:

If not familiar with boats, then certainly a more inland Illusion of the same sort can occur at a Railway Station. If I sit in a stopped Railcar or Subway Train that slowly drifts forward after a time, the miniscule acceleration may slip beneath my threshold of Kinesthetic perception, & I don’t feel the Train start to move. Not feeling commencement of motion like I always do, I remain completely convinced that I & the Train I sit in remain absolutely still. So what do I “experience”? Well, of all things, I look at a previously stopped Train headed in the opposite direction & see now that it has started to move. If close by, their windows flow right by the window on my Train. Since it is my indisputable direct “experience”, a testimony that I would take to the grave, as they say, I would testify to it in Court, & perhaps help send a man to Prison. Or maybe recalling something I need to buy at the station before departure, I could step out of an accidentally stuck open door & be crushed between my actually moving Train & a support column.

If there is no nearby stopped Train headed the other way, now it looks like the entire Station starts to move. I cannot long fall for that illusion, but still I am fooled for a moment & have to re-adjust my reality with an almost nauseous shift. How could I believe the entire Station moved, even if only for a few seconds? The priority I give to my assessment of my own Body’s orientation overrides common sense & I project the motion onto the other Train, or onto the Station, just like I did with the other Boat or Dock. The same “self-centeredness” also allowed the brief but extremely absurd & ridiculous mistake regarding the moving Dock or Station. Again such perceptual “self-centeredness” is a fair analogy for emotional “self-centeredness” by which various Ego illusions can occur.

In fact it is the initial illusion that there is “another” [*somewhat like “another” moving boat or train*] that veils the true Perception of my own false “self” [*somewhat like my moving boat or train that I falsely mis-perceived as static*]. In the moving-still relationship is reversed for the analogies. My truly “static” or rather dead or non-existent Ego is the one to which I emotionally ascribe false “motion” of life.].

Slow Taxiing of a Plane:

We can be duped the same way as a passenger on an outgoing Airplane if it very slowly starts to taxi with another Plane in sight. I may “see” the other stationary Plane as the one moving. With no such other Plane, I may hallucinate for a moment that the entire Airport moves, or else, the whole surrounding mountainous *countryside* moves. Because the slow-starting Force in the case of the Boat, Train, & Plane was so slight prior to uniform slow motion, we didn’t feel it. So the Fictitious part was therefore in the “absence” of Force in our experience. We are ready to examine actual Fictitious Forces, first “Centrifugal” & then the Analogy we actually want to use.

Centrifugal Force:

An actually Fictitious Force that is a close-cousin to the Analogy we seek is the half step of “Centrifugal Force”. Many are familiar with seeing the effect of this “Centrifugal Force” when it pins those “other kids” against the inside wall of a *gigantic rotating bucket* at an Amusement Park. If not a member of “*nausea-is-fun-anonymous*” crowd, we might have only felt that we have a contact-nausea from looking at their faces.

Perhaps though; we might at some time have taken a normal-sized *bucket* or miniature beach-toy *bucket*, filled with water inside, that we spin around in a vertically aligned circle. Mysterious was the fact that the water would not fall out when we briefly inverted the bucket at the high peak of our circle. So long as we were swinging the bucket around & around, tracing an upright wheel or vertical circle, all the water was pushed against the bucket’s bottom by “Centri-fugal” or “center-fleeing” Force. We felt this “Centrifugal” force, a rotational reactive force actually, by the slight strain on our arm if we kept swinging that bucket. The arm fell victim to the same Force that pushed the water up toward the *bucket* bottom when inverted.

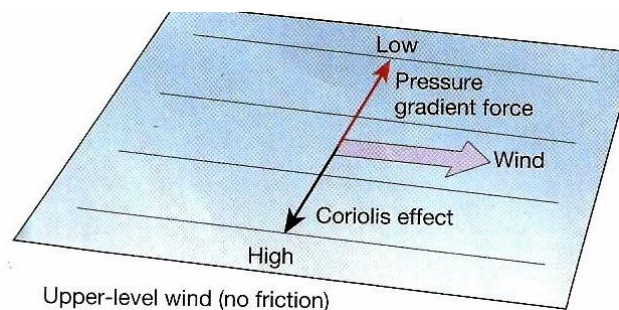
Let’s forget those kids at the amusement part. They’re just nuts anyway, & the water-*bucket* is the same kind of example & better serves our analogies. Now at the top of my circle, my passive swinging arm gets a little sore because tension in that living “rope” transmits an opposite true “Centri-petal” or “center-stepping” Force. I’m the one exerting force, down, just like Gravity does, for that inverted moment. But at every other angle, Gravity & I are not pulling in the same direction. Yet I’m always pulling inward with this “Centripetal” Force, not the imagined & opposite outward “Centrifugal” Force. Both the relatively *real* Force (*centripetal*) & the fully imagined Force (*centrifugal*) line up along the radius of the circle whose circumference the *bucket* traces. So when my true “radial”

force was vertical, the inverted bucket up top had me helping Gravity, but the tension in my arm, & the initial swing from the shoulder muscles that got the spin going, combined to constrain the bucket around that circle. Up top there, the bucket & water in it had a horizontal momentum & when I pulled down, my radial Centripetal force over-powered Gravity & continued to constrain *bucket* & water around the circle without water falling. We next add one more “Centrifugal” Force scenario before sketching out the better Analogy for Ego, the *Coriolis* Force.

#39) Analogy 3 (cont) - Science Analogy part 2:

Curve on the Highway:

Driving a curving mountain road, we feel that Fictitious “Centrifugal” Force when the car rounds a poorly banked sharp curve on the road. A curve to the right, for instance, can subject us to a “centrifugal” force that slides us a bit across the seat, crunching our shoulder into the left front door. These clear & “obvious” experiences, however, were actually of a nature that is other than we conceived them. On that right highway curve, my seated body already had forward momentum, like the water in the spinning bucket. But again a radial force pulled the car toward the center of an “imaginable” circle that the curve could have been part of. The road surface pulled radially on the tires thanks to the steering angle those tires made. The tires pulled their wheels who in turn pulled their axle & so on throughout the car, until pulling the seat to slide a bit under me so that the left front door was pulled against my shoulder. The door was driven into my shoulder by true Centripetal Force, rather than me being pushed into the door by some invisible Fictitious Force which I thought was “Centrifugal.” My delusion derived from my *Ego*-centric preference to make my Body the standard & reference for all things. That goes right to the essence of *Ego*, but so does the next & last examined *Coriolis* Force which displays another key *Ego*-Analog detail.



Coriolis Force:

This other Fictitious or Inertial Force of interest is the *Coriolis Force*, which is identified in the appearance of many a natural *vortex*, including the little whirlpool made by water going down a drain. But no special significance is given to the actual spiral shape of a vortex (*nor is any given to the CW clock-wise or CCW counter-clock-wise*

direction down the drain. Myth tells that water-drain spiral depends on whether we are in Northern or Southern Hemisphere. But that's just another Urban Legend about the CW or CCW direction of the downward spiral. The draining-direction is more of a matter of shape & "level" of the sink, & the initial spill-direction of the water,). As we see in the sink, so are somewhat similar surface Whirlpools & underwater Eddies in the Sea. More to the point is the fact there, that in a homogenous quantity of water, a transient Form appears that consists of nothing other than Water. The water-spiral appears for a moment, & then is sometimes gone without a trace. If that "moment" should be contracted to virtually nothing in cosmic Time, & if the water was Consciousness, then the Whirlpool or Eddy serves somewhat as an Analog for *Ego*, regardless of what whirling, blurry shape should appear. In a different manner than "centrifugal" force, the making of the Vortex compares to *Ego* also.



3-D Vortices:

Examples of the *Coriolis* Fictitious Force important to Science include storms & the Jet Stream. These are 3-D & more complicated than the simple 2-D turntable example we are about to use below. But this 2-D example, to follow, alone suffices for our purpose. We can thereby visualize the swirling 2-D effect & then project that 2-D image along a straight axis into a 3rd dimension, such as "downward" due to Gravity. A 3-D whirlpool resembles a 2-D spiral that shrinks or expands along a 3rd axis, usually shrinking downward due the Gravity. The resulting cone-shaped spiral is like that of water going down a drain, a little vortex or whirlpool, & also like a dust-devil, a twister-tornado-cyclone, or even a hurricane-typhoon.

Deeper in the Ocean, for instance, whirlpools on the surface driven by wind or tide resemble a less visible vortex that might swirl below the surface, driven by pressure & currents, driven by forces just mentioned, by thermal boundaries or thermo-haline boundaries (*which means salt concentration & therefore density*). Large vortices below include the Gulf Stream & its including North Atlantic Current. Not quite so large vortices above the surface can be hurricanes or typhoons. Smaller vortices over the different thermal profile & friction provided by land can go by the name cyclone, tornado, twister, or a smaller dust-devil. But little twisting whirlpools on the surface & similar spiral eddy currents below the surface of the Sea make fair Analogies for an *Ego*

in a Sea of Consciousness. These bypass the Analogy-weakening surface boundary required for the more typical, & very excellent Wave analogy for Ego.

When we compare an Individual or Ego to a Wave on the Ocean of Consciousness, our Analogy suffers from the necessity of introducing an air-water surface & some other entity (*wind*) to whip up the waves into the non-ocean air in which they take shape. More pure Analogy is a sub-surface whirlpool Eddy that takes form all within the water itself, which we can thereby imagine to have no upper or lower surface, no boundary at all. But lets dry off & get to the essence of Ego within this Coriolis Force Analogy, by looking just in 2-D.

In 2-D or 3-D , the Coriolis Force is said to derive from *Inertia*, the mass component of Linear Momentum that we attributed to the water *bucket* & to the auto passenger experiencing a sharp turn. There's some geometry involved in rotational *Inertia*, but the correspondence of *Inertia* to the *Ego* notion is a good start in our Analogy.

2-D Coriolis Vortices:

We discuss below, in an over-simple manner, the essence of Coriolis Force which we thereupon compare, by analogy, to *Ego*. Not finding the usual model, an old vinyl-record turntable, we settle for a broken CD player to illustrate our 2-D demo. We do not need to exert ourselves to comprehend even the moderately more strenuous demonstration wherein Fictitious Force can be felt, like we felt Centrifugal Force (*with the bucket or in the car*). We need not be drowned in a Whirlpool or carried off by a Typhoon or Tornado to experience the results of Coriolis Force. Even virtually 2-D demos are readily described for Carousel Rides. Keeping in mind that such examples can be supplied, we need only consider the following simple 2-D case where the Coriolis effect appears to us visually without the tactile experience of the storms & such mentioned above.

World's Most Intelligent Insect – CD Carousel:

Putting a discarded CD disc onto a broken little CD player “turn table” with no working drive motor, we set it horizontally level & spin it by hand when needed. We poise at the center of the CD disc, a small Ball Bearing. This Ball-Bearing is so slippery that it will glide & slide when it can't get traction & roll. We first sharply strike the Ball & send it rolling slowly at uniform speed from the Center straight radially to the Circumference rim. Fortunately we have a trained & objective observer. She is an extremely intelligent red Ladybug near the wheel's rim (*as we look from afar*) just to the side of the Ball-Bearing's endpoint on the circumference rim. She signals with her feet that an intended straight path of the Marble looked fine to her.

With her virtually eidetic memory, the Lady bug was able, with her little key pad, to modify our photographic graphic record, after the fact, so as to coincide with her flawless

memory. For that first simple roll outward from the center of the unmoving CD, she marks a line on the film frames to show the straight path of the Ball-Bearing.

We repeat the outward roll, but with the CD disc spinning underneath the Ball-Bearing this time. This is a very slick CD disc & we made it more so with a thin coat of lubricant. Under those conditions, this Ball-Bearing could be tapped so as to essentially roll & straight skid across even if the CD disc was spinning beneath. Our imagined disc does not “tug” the Ball around with it by Friction. *[A long string pendulum swinging above & barely brushing the disc might be more credible, but that’s a needless complication.]*

For now, we visualize that, with such low Friction, the Ball-Bearing could roll-skid running radially across the CD etched grain. Though spinning slowly, the concentric ridges etched into the disc plastic would not impart perceptible rotation to the Ball-Bearing, or so we imagine. Those ridges skid slickly & smoothly under the Ball-Bearing. *[So for issues of spin, the Ball would be as de-coupled from the wheel as in would on a Physics-lab air-track.]*

But the Ladybug could hold her ground & she did spin around slowly in place on the disc. The wheel rotated CCW (*counter-clockwise*) with steady velocity over a short interval. Setting the Ball-Bearing going this 2nd time, we aimed it directly toward the Ladybug. But as she went along with the CD disc, it appeared to the Lady bug that the Ball-Bearing “curved” away to our left. She & the disc spun CCW but the Ball-Bearing still went straight ahead, regardless of the CD disc. *[This compares a skyview over the Northern hemisphere as the Earth spins CCW bringing Dawn & Sunset to the East before it does to the West. The “ball-bearing” in that case is the “sliding” Atmosphere, not frictionally stuck to the spinning Earth below.]*

When the Lady bug again imprints a line on the photo-frames to mark here memory of Ball-Bearing course she saw, its path is curved oft to our left. But the skidding Ball-Bearing on the slick disc continued straight at us, relative to the Laboratory. But relative to the CD disc wheel & the Ladybug viewer, the Ball’s path was curved as she illustrated with marked line on the photo-frames. To impose a “curve” onto a constant Velocity track requires an Acceleration, & thus a “Force” which is that Acceleration times the Ball-Bearing mass. The Ball-Bearing track did not really “curve” but it appeared to do so to the Lady bug fixed on the spinning CD disc wheel. The Fictitious Coriolis (*named for a scientist*) Force was thus demonstrated. *[We are the Lady bug fixed on the spinning Earth. We see “wind” as the Atmosphere seems to “curve” away from us because it is left behind, not being fixed to the spinning Earth. Illusions like this occur a little differently when walking on a spinning Carousel.]*

#40) Analogy 3 (cont) - Science Analogy part 3:

From our Lab framework the Ball took the same straight course in both trials, as we observed from overhead. But within the Ladybug’s non-inertial frame (*one limited to*

constant velocity & not subject to any kind of acceleration), that of the CCW-rotating-wheel coordinates, the Ball, which was actually ignoring the spin of the wheel, was seen to head straight at the Ladybug but then curve to her Left. The end-result confirmed this as well. Actually the Ball continued straight in Lab coordinates while the CD disc wheel & Ladybug rotated away from the Ball.

Unlike the tornado, this ultra-simple uncompounded Coriolis effect entailed no real force at all, & no such force was felt. The Coriolis effect was purely visual, not for us, but only for the Ladybug. [*In the case of the Atmosphere, we feel the air, or the storm moving.*]

From our point of view, the initial tap Force, over a short Time interval, composed an “Impetus” equal to the Balls frictionless Linear Momentum, its [*mass x velocity*].

The Ladybug expected to see much the same straight path. But when the Ball’s curved path revealed an apparent “acceleration” not seen on the 1st trial, she had to conclude that there had to be a Force, a [*mass x acceleration*] acting on the Ball throughout the 2nd trial. That Fictitious Force, dependent upon the little viewer’s rotating non-inertial frame, was non-existent for us in the fixed Lab frame.

But for the poor Ladybug spinning on the wheel, the Fictitious Coriolis Force is “functional”, with perceived effect, like the curved path of the Ball. Likewise for those inhabiting the surface of the rotating Earth, the partially uncoupled *Atmosphere* is seen to curve like the Ball. When other forces, for instance, drive air masses to the Equator from either pole, the spin of the Earth, CCW as viewed from the North Pole, causes North-moving air to apparently curve Left to the West in the Northern Hemisphere, & Right to the East in the Southern Hemisphere. The “fictitious” Coriolis Force plays a partial but far-reaching role on Climate & survival on the Planet’s land masses & oceans. From a more “god-like” position in Space, a “higher vision” sees that the Force again vanishes, & in fact never came to be & never will.

*On a merry-go-round in the night,
Coriolis was shaken with fright.
Despite how he walked,
‘Twas like he was stalked,
By some fiend who is
always pushing him right.*

As the Physics “poem” states, we on Earth in turn seem to be moved to the Right, opposite to the relatively static Atmosphere. In spherical coordinates, the force component called *Coriolis* takes on the value $2\omega (\mathbf{x}) \mathbf{v}$ for Air velocity \mathbf{v} perpendicular to Earth’s rotation of angular frequency ω . Like Fictitious “Centrifugal” Force, this additional Fictitious “Coriolis” Force (*both at play in the Atmosphere*) also models the Fictitious Ego. The “Coriolis” Force includes the added sense of combined “inertia” that can add detail to an Ego Analogy/

Another viewpoint is that the uniform velocity of the Ball has the label or units of (displacement) / (time) whereas Acceleration resulting from Coriolis force would have the different units of (displacement) / (time)(time). But the angular velocity of the spinning wheel has units of (1/ time), “borrowed” to create the Fictitious *Coriolis* Force.

The “combination” of Ball velocity & wheel-angular-velocity results in (displacement) / (time) x (1/time) = (displacement)/(time)(time) which are the units of Acceleration. Any “acceleration” implies a “Force” & so what *seems* like Acceleration (*rotational here*) will *seem* like a Force. That “*combination*” of Ball velocity & wheel velocity is not as simple as Arithmetic Multiplication. The rotation requires a Vector *Cross-Product* which could also be inserted into the Analogy, but that’s not necessary for our purposes. As it happens though, the *Cross-Product* depicts the Coriolis Force as one projected out of the 2-D wheel perpendicular in the 3rd dimension. So if belief in the *Ego* is to be entertained, it could only be a *projection* into another dimension, “perpendicular” to our own, into an *Imaginary* dimension.

On our broken CD turn-table, the uniform velocity of the Ball, combined with the uniform rotation of the wheel, gave “birth” between them to the *fictitious entity* which is the Force felt as real on the wheel or on the planet. Similar is the case for the *Ego* which is the progeny of projecting the Real Identity of the Real Self onto the erroneous Body concept. For those “turning” on the Wheel of Life & Death, *Samsara*, the added factor is this Body concept which “embodies” the *Spin* of the *Wheel*. The “real” uniform motion of the Ball-Bearing is the Reality, the *Witness Consciousness* which has no deviation. But viewed from the *spinning* perspective of *Samsara*, an erroneous *Curve* or *Distortion* is seen as real. This is the *Ego*, born of a limited viewpoint. From that limited viewpoint, the undistorted Reality combined with the erroneous *Spin* of *Samsara*, or its embodiment as the Body, gives rise between them to the spurious *Ego* modeled by the *Coriolis* Force.

In the simple more usual terms. Mis-Identification & the positing of Self-Identity on that Body supports the *Ego*-notion. What is essentially the reverse is also true, but that’s another Analogy. That added Body-concept factor is the “*Inertia*” component supporting the *Ego*, just like the added factor for the Lady bug’s experience is the mass-like Moment of *Inertia* of the CD disc wheel spin which introduces a *rate-of- change- of-momentum*, or Force. The following summarize the *Coriolis – Ego Analogy* correspondence:

Coriolis-Ego analogy elements	Coriolis Force demo	context of Ego
nature of the “Force”	Fictitious	Fictitious
Reality element	uniformly rolling Ball	the non-dual Self
extraneous construct	uniformly rotating wheel	mis-identification with Body concept
detached viewpoint	straight Ball-path (Lab-view)	the non-dual, changeless Self

attached viewpoint	Ball-path curve (wheel-view)	imagined Individual
attached view change source	“Coriolis Force”	“Ego”
source appears between A & B	Ball momentum & wheel spin	non-dual Self & Body concept
fruit of illusory change source	evanescent whirlpool in Ocean	thoughts in Ocean of Consciousness

Putting the conclusion once more into words:

Ego is a fiction between Reality & an extraneous conceptual structure, the Body.

Ego appears as if a “connection” between them, establishing a separate Individual “self” with Mind, & Body in a World substrate.

One lamp is not needed to illumine the light of another.
No 2nd consciousness is needed to know the Self, Pure Consciousness. (28)

Sri Shankara Atma Bodh



#41) Analogies 4 Natures Spirals:

Along with fluid vortices, the *spiral* is found in many proteins & in DNA. Seemingly linear structures, especially vertical ones subject to Gravity typically exhibit at least some slight *Euler buckling* which in 3-D becomes spiral, as in trees & biped skeletal frames. The most common human pre-natal fetal-position has *Vertex Presentation* with a LOA *left-occiput-anterior* listing. Child-birth will most likely stretch the shoulder girdle back & low on the Left as the Right shoulder first follows the Head in a spiral course. Tracing the spiral egress for this baby reveals tendency toward a complementary high-anterior right shoulder with right head tilt & left rotation visible in baby pictures & posed photos throughout life. There results a left-right-left spinal spiral which happens to best

accommodate a left-side heart with mid-spine to the right. The left lower end is compensated under the vertical load of weight & Gravity by a CW inominate-hip rotation & apparent left-short-leg. The opposite right leg compensates with greater in-turning pigeon-toe & foot eversion, pronation & flattening of that right transverse arch. The right medial knee meniscus & collateral ligament are likewise further stressed by in-turn & bowing that sharpen that angle. Dominant pattern aside, other variations result from other fetal presentations & listings & also subsequent trauma & posture. In this “standard basic distortion” & its variants, the vertical Inertial force is like the Ball–Bearing’s linear momentum above, while child-birth or later trauma introduce rotation or spin.

Mirage:

Like a Mirage or a Fictitious Force, the Illusion called Ego seems to appear as a “connection” between a Reality & an extraneous conceptual construct, as between the Self & the Body concept.

In a desert-oasis Mirage, driven & supported by thirst, desire, & suffering, the Real part is the Convection Waves of Hot air rising turbulently off the Hot desert surface.

For the *Ego*-Mirage, the Light of Consciousness reflects off waves in the Mind.

In the Desert the shimmering Sunlight reflects from Air Layer-Waves of different temperature & thus different density.

By a defect of vision or knowledge, the *Ego*-Mirage is a misinterpretation of the shimmering sunlight of Consciousness, reflecting off imagined Mind-Waves.

Heat-waves mistaken for Oasis water-waves draws the deluded Sufferer in the Desert.

Mind-waves mistaken for Happiness draws the deluded Sufferer in the World.

Real thirst can only be quenched by an expanse of real, pure water.

Real desire for Happiness - only be quenched by an expanse of real, pure Consciousness.

Mirage-Ego analogy elements	Mirage factors	<i>Ego</i> factors
nature of the “satisfaction”	fictitious water, dry desert air	partial, fleeting happiness at best
Reality element	hot air convection waves	the non-dual Self
extraneous construct	wave reflections look like water	mis-identification with Body
driving motive	thirst for water	thirst for lasting total Happiness
source of wave multiplicity	density varies for hot & cool air	<i>Ego</i> -based thought waves in Mind
Light off reflecting waves	Sunlight	Consciousness
agent of the hallucination	faulty vision of desperate man	faulty vision of pseudo-Individual

a Bit More Math Rigor:

Playing fast and loose with the Physics & Math above to emphasize the qualitative conceptual principle, a few lines can summarize the more bare Mathematics for the benefit of those who grasp greater insight that way. Others are free to ignore.

The vector wind \mathbf{w} can be referenced to an Origin that is considered “fixed” on the Earth’s surface but not in Space. The vector \mathbf{w} , the “wind” is considered, for this discussion, as a constant, steady “linear” flow of wind vector that is “fixed” with respect to Space but clearly not so fixed with respect to the Earth’s rotation. This flow of wind does not rotate *en masse* with the Earth.

The simple wind velocity considered is not constant in the surface-fixed coordinates but is in the fixed-in-Space coordinates. These are more appropriate because the observed & experienced wind actually *lags* behind the ongoing Earth rotation. The adjusted wind-velocity \mathbf{v} can be determined by resolving components in both coordinate systems in a standard manner not detailed here.

Long story short, the adjustment contained in the new wind-velocity \mathbf{v} can be divided between 2 components. The apparent “Centrifugal acceleration” shows up as:

$$\mathbf{r} \times (\mathbf{r} \times \mathbf{w}) \quad \text{where } (\mathbf{x}) \text{ means the vector cross-product.}$$

The remainder of the adjustment is that which is called the “Coriolis acceleration”

$$2 \mathbf{r} \times \mathbf{w}$$

Again the magnitude of the *Coriolis* effect depends on the Earth’s speed of rotation (*rajasic agitation driver*), & the *cross-product* aspect incorporates the combined duality (*tamasic veiling*) inherent in the *Ego*–Illusion.

Furthermore in practical application where the component of the “Coriolis acceleration” that is *horizontal*, parallel with the Earth’s surface is formulated as:

$$2 r \cos \theta \mathbf{w}' \quad \text{where } r \text{ is the scalar magnitude of the Earth rotation vector,} \\ \text{and } \mathbf{w}' \text{ is a cross-product of a unit Vertical vector \& } \mathbf{w}, \\ \text{\& } \theta \text{ is the angle between the Vertical \& the Rotation Axis}$$

Interpreting θ which vanishes to zero at the North & South Pole, we see there that locally experienced rotation as circumference velocity is maximum at the poles with $\cos \theta \rightarrow 1$. Correspondingly, at the Equator with θ approaching a right angle & $\cos \theta \rightarrow 0$, the *Coriolis* force passes through Zero & grows again (*with opposite sign or direction*) in progress toward the other pole.

If these perspectives are to be incorporated into the *Ego*–analogy, the illusory *Coriolis* or *Ego*– force reaches maximum apparent strength at the “polar” opposite of an *infinite* equatorial circumference of the Absolute Self, where the illusion vanishes to Zero. The other pole with opposite sign could represent the maximum force of the illusion of “Other”, a South Pole opposite the *Ego* North Pole. This last part might be even more of a stretch, but the significance of this entire *Ego*–analogy is its *Illusory* character despite

apparent Force. The inherent duality (*linear momentum + rotation*) was more clear in the simpler qualitative description, but the vector model (*still minus the details*) incorporates a path of increasing & decreasing false-force, & secondarily a feature for “Other.”

“Retrograde” illusion:

One more in this series of rotational Physics illusions could be the Astronomical trivia given typically inordinate *Astrological* significance, namely the phenomenon called a “planet in retrograde.” To regress for a moment back to a Ptolemaic Earth-centered star-system, it is easy enough by diagram to see why motion of a visualized planet such as Mars observed from our “fixed” Earth perspective exhibits occasionally an apparently *retrograde* or backwards motion.

We see Mars moving against the background of the “sphere” of relatively “fixed” Stars because, like Earth, Mars also is actually orbiting the Sun. With a velocity not too different from the Earth’s, Mars will sometimes appear to make forward progress against the background as an artifact of angular perspective. But inner planets orbit faster & Earth will catch-up with Mars & race past (*ultimately lapping its race opponent when all this happens again*).

At the actual angle of catching-up, the angular perspective fails to give Mars “the lead” & soon produces the impression that Mars has halted & commenced to move *backwards*. Though unfortunately following the lead of Aristotle’s *arm-chair* speculation over the quantitative proof by Aristarchus 4 centuries earlier: that the Earth was a sphere like the other planets that all orbited the Sun, Ptolemy did wisely dismiss backwards *retrograde* motion even while contemporary *astrological* images do not. Ptolemy had to hypothesize periodic loop-the-loop *epi-cycles* in the motion of Mars and outer planets.

Thereby, without slowing down & reversing direction, these outer planets would still be seen as going *retrograde* at predictable times, even while maintaining a Earth-centered perspective (*in which the Sun & planets all orbited the Earth as the Moon does*).

Over and above this historical curiosity serving as another illustration of mistaking the evidence of Perception, this instance provides yet another Physics analogy for the Illusion of *Ego*. If the Sun should objectify pure Consciousness, in the previous diagram, the Earth is our perspective in perceiving the dome of the Stars like the Cave-Wall in Plato’s Allegory. Mars *to* & Mars *fro* appearing in an *Ouroboros* epi-cycle loop could illustrate various versions of the *Ego*–Other duality. Mars *to* & Mars *fro* on either *apogee* & *perigee* of this little loop plays out a *bootstrap* or *dependent origination* circular duality, when all the time, the Illusion is an artifact of our perspective.

Alternately, Earth could be *Ego* & Mars the “Other” with the same moral to the story. Limiting Identity from vast Consciousness (*the Sun*) to a limited sphere & perspective

readily promotes Illusion regarding Other & “self”. “Seeing” is not believing when illusory artifact is mistakenly appraised from a skewed vision.

I am a Strange Marble:

Not the turntable Ball-Bearing but now a Marble, what concerns us this time is Douglas Hofstadter’s Marble which kicks off his informal discussion of *Ego* under the title *I am a Strange Loop*. This is the hallucinated “marble” in the stack of crisp, new, manila envelops. By an accident of stacking, the thicker flap-glue-brass-clip envelope seals, all on top of each other, presents to the finger pressing the stack in that area, the false impression of a hard “marble” trapped between the layers of envelopes. The extra thickness of flap-clip etc. like an accretion of Self-Referential Strange Loops creates the Illusion of an *Ego*–Individual who seems to hoard to himself a personal portion of consciousness. We will make later reference to Hofstadter with that single last name standing in also for *GEB* & his other related books.

Ironically we agree with almost every one of his conclusions, but for entirely opposite reasons. Hofstadter does a wonderfully creative, sometimes technical, & always entertaining job of *reductio* of the Individual *Ego* Soul Mind-consciousness *ad absurdum*. He’s right, every step of the way!

It is not even surprising, though regrettable that from all that he concludes, that he sees the Universe as a Physical, Material, Dead Mechanism driven by Laws of Nature & random chance. Repeated over & over again, this constitutes Natural Selection which results in Evolution of an *epi-phenomenon* that those philosophers erroneously consider to be a Mind. Except for the small issue of the “Physical, Material, Dead Mechanism” we entirely agree again. Individualized conscious, Mind being found within bio-electro-chemical neural networks, hologramic patterns, & feedback loops is patently ridiculous. However, Hofstadter’s defense of Humanistic theories of Happiness & Love, & the Meaning, Value, & Purpose of Life falls flat. Since he leaves out the experientially demonstrable, if not intellectually provable, substance of it all, Non-Dual Consciousness, his “cheery” *stiff-upper-lip* in the face of Grief (sister’s death) is brave but un-convincing.

Self-Inquiry Analogies:

Caterpillar, Fictitious Force, Mirage, & Retrograde Analogies help us to pinpoint, *search-&-destroy* by *self-examination* of the *Egoist* Delusion. In the Dream instruction, however, the Dream-Maharshi urged, as far better, Self-Liberation through direct, penetrating Self-Inquiry deep & continuous, independent of action or inaction of the Body, subtle action or subtle inaction of the Mind. As Inquiry takes place at the center of Consciousness, where *Ego* could never arise, so too does unbroken Inquiry merge with the Realization of the Self & irreversible Liberation from mis-identification with the unreal. There is no going back because there is no *Ego* or any other separation to come back to. Make Self-Inquiry continuous, urged the Maharshi, & have the same fascination with the Self

as described by the young Maharshi's Enlightenment story. In that way consciously be that free Self, *Brahman*, that you always have been.

Negating the conditionings with
the Knowledge: "I am not this",
realize your Self identity. (29)

Sri Shankara *Atma Bodh*

#42) Non-Duality on the World:

By the conviction that "I am ever the Reality, which is Existence-Consciousness-Bliss", & by the state of abiding at one with That, being That itself, the empty bondage of the World can be cut asunder & pure Liberation attained.

Ribhu Gita 26:45

Firm conviction in the identity – non-duality,
of *That & Thou* in "Thou art That" –
reveals identity of Self & Absolute.

Know that when the ego dies & the Self is That,
only That remains which is Consciousness Absolute

The Seen regarded as an independent entity,
independent of the Self, is unreal.

The Seen is not different from the Seer.

What exists is the one Self, not a Seer & a Seen.

The Seen regarded as the Self is real.

Ramana Maharshi

Master Nome, disciple of the Maharshi:

Consider the World to be a Dream, &
discover the absence of the Dreamer.

To expect the perception of forms – the World, Body, Senses, & Thought –
to disappear at its own level to transcend them is like expecting
the Dream character in one's Dream to see the Dream Forms –
Dream World, Dream Body, Dream Senses, & Dream Thoughts –
disappear within the Dream, before waking up.

Consciousness is one & indivisible.

It can neither separate from itself so as to become a plurality,
nor undergo modification,
nor bring forth out itself something other than itself.

The perception of multiplicity is
the result of the activities of one's Senses.

The great variety of sights, sounds,
cents, tastes, & tactile sensations
which constitute one's perception of the World are all,

without exception, the result of sensory functions.
So much is this so that the World cannot be said
to be perceived apart from the Senses.
Sensory impressions constitute "the World".

Desire is the urge to be happy.
When faced outwardly it is foolish;
inwardly, it yields Wisdom.
Happiness is within.
The sense of happiness in any experience
does not come from the thing experienced.
All experience is of the nature of the experiencer.
The sense of reality in every experience does not
come from the things experienced.
The Self is the source.

Knowledge & Being are one & same – Self–Realization.
Reality is comprehended by Reality itself.

Fix one's gaze upon Infinite – pure Consciousness & Being.
Non–dual meditation is upon the Self,
since there is no object of meditation.

In meditation upon Self-Knowledge,
one cannot stand apart from Self to contemplate it.

Thoughts are not Real & cannot reveal what is Real.

Not retaining any idea or concepts, inquiring into oneself,
is entrance into Self-Knowledge.

Undistracted focus on Truth,
abandons meandering delusions for sake of what is sacred.
Do not expect permanent happiness & removal of suffering
in sense World & in the Mind, in moods & desires.
One does not have multiple motives.
Directed to happiness, search with
the Mind truly turned within – in Self–Inquiry.
Determine the nature, source & place of Happiness –
by Inquiry into Bliss – uncreated Perfection.
Be detached & cease Worldly desire to gain
steady access to the inner source of happiness.
Happiness is the basic current underlying all desire & hope
& that current can be used in undiffused Abidance in Self.

One-pointed Liberation of the experience of Happiness,
Free from the delusion of limitation by form.
Experience & merge with undelayed, enduring Bliss.
Detach oneself from inconsequential unreal externals.
The desire for Happiness is the intuition that Bliss is one's Natural State.

We see it through the net of our desires, divided
into pleasure & pain, right & wrong, inner & outer.
To see the Universe as it is,
you must step beyond the net.
It is not hard to do so,
for the net is full of holes.
See your net as made of
such contradictions & remove them –
your very seeing them will make them go.

There is no allure, no desire deriving from externals, but rather
there is the unstoppable, constant inner urge for unlimited Happiness.
Happiness comprehended in Wisdom is always of the Self,
never to be superimposed as dependent on momentary externals.
Undefined, without delusion, unlimited subjective Happiness grows
as Ego diminishes by seeing the Ego-supporting ideas to be unreal.
Free of misidentification with form is to be free of suffering & limitation.
Unending, intense Bliss erases all memory of sorrow
imagined from unreal events & superimposed sense forms.
Happiness is not a sensation.
Discriminate ever more finely between Knower & known (World, Body, Mind, Ego).
The descriptions of the Self & the negation of attributes &
limited definition of the Self, such as that it is bodiless, non-sensory,
without *Prana*, free from thought, etc., would be meaningless
if they referred to some sort of other Self different from one's own true Self.
There are not 2wo selves in the same 1 being.
There is 1 Self, & when known as it is,
it is infinite & eternal, not a being, but just Being.

To realize this, Knowledge of oneself as the Self
free from the Body & such, one must become as certain & steady
as the belief of a human being that he is a human being,
which a human being does not doubt on any occasion.
When that human determines by Self-Knowledge what,
in Truth, that human being is, Absolute Being is known, &
if this is without doubt & without wavering
one has thus known what needs to be known,

has experienced what needs to be experienced, &
has realized what needs to be experienced.

The Self is bodiless & is the same in all beings.

Being the same in all beings, all bodies are one's own,
while one is actually bodiless.

If one is bodiless, all is oneself, & all belongs to oneself,
how can delusion, desire, anger, & such arise?

All such modes of mind & corresponding conduct
are the delusions born of the "I am the Body" belief,
with its associated idea of individuals inhabiting those bodies
conceived as oneself & others.

Believing the Self to be tainted by the defects of, & defined & bound by,
the Body, Mind, & Ego is ignorance.

Without these misidentifications, one is like clear, vast Space.

Space-like Being-Consciousness is the Self &
this Self is itself the very substance of its Knowledge.

The Self cannot be an object of Knowledge,
just as it cannot be an object of Senses. It has no form.

The all-pervasive formless Brahman is the innermost, formless Self.

If misidentification with the Body, Mind, & Ego ceases,
this becomes self-evident.

All forms, all objects of knowledge,
all that appear to come onto being are as unreal
as what is seen in a Dream – the illusion of ignorance.

Duality has no real existence. If this is realized,
the Knowledge thus realized is objectless & eternal.

The Body is a perceived object, as perishable
as a bubble. Realize with pure discrimination:
"I am not that." I am limitless non-dual Pure
Consciousness. (30)

Sri Shankara Atma Bodh

#43) Extreme Non-Duality:

Advaita Vedanta – included prior, detailed explanation of the "One" asserted by the
Eleatic Sages: Parmenides, Zeno, Melissus; Meister Eckhart; the un-named Sufi who
voiced "*Whosoever Knoweth Himself, ...*"; Ch'an Master Huang Po; ...

brahma satyam jaganmithya

Brahman is Reality, the World is unreal

[1st line, v. 20 *The Rows of Garlands of Brahman Knowledge*, Sri Adi Sankaracarya]

[commentary by Master Nome, disciple of Sri Bhagavan Ramana Maharshi]

Though it is said that it is Existence that is conceived as the truly nonexistent, Existence, in truth, inconceivable, because of its Non-Dual nature. Existence is indivisible, undifferentiated, & with nothing apart from it. There is no alternative to Existence. Existence free of alternative, & or duality, is Brahman. If division, difference, or something apart is imagined, such imagination has no existence apart from that Existence, itself, thus remains without division, difference, or something apart. Though inconceivable, Existence alone exists & is known as all that is Known, the Knowledge, & the Knower. This undifferentiated Existence, which alone exists, is Brahman. Because the Known is entirely within, that is, dependent upon, the Knowledge, & the Knowledge is within, or for, the Knower, by Knowledge of one's Self, the very nature of one's Being, Brahman is Realized. Brahman-Knowledge is Self-Realization. The undifferentiated Existence is the only Self, & that alone exists.

Since there are not 2 existences, Brahman is Non-Dual. Though the apparent multiplicity of appearances seemingly appears for the perceiver of them, one Reality as if multiple according to the conception of the perceiver, Existence, itself is ever only one, undivided, & free of Duality. The conception of Duality pertains only to the appearances or *Thoughts* of them & not to Existence, itself. The Non-Duality of Brahman is not only the Self's Freedom from the pairs of opposites but, also, the Self's Being without an alternative & without another.

If a multiplicity of existences is conceived, such is only apparent due to the thought of such. The existence of all of the "existences" is only one Existence, &, other than this one, undivided Existence, they have no existence whatsoever. The same is true regarding the "thoughts" of such existences.

Existence never becomes non-existent. Therefore, it has neither beginning nor end. For the same reason, it is unchanging. Even if a beginning is imagined, the one Existence exists before, during, & after the beginning & as the beginning, itself. Even if an end is imagined, the one Existence exists before, during, & after the end, & as the end, itself. Therefore, Existence is to be Realized as being infinite & eternal. This beginningless, unchanging, endless, infinite Existence is Brahman.

Existence is undivided & without parts. If change be imagined, the innately changeless Existence still alone is. It is prior to the change, after the change, the only existence to the change, the knower of the change, & remains eternally unchanged.

The change cannot be for or of the Existence, Brahman, because of its immutable nature. The change cannot be for or of the nonexistent because its nonexistence. Brahman ever is just as it is.

Being Existence itself, Truth is invariable, undivided, & 1-without-a-2nd. Even if a multiplicity of truths is imagined, the existence of that multiplicity is indivisibly one, & this Existence is alone the Truth. The Truth is Brahman.

How can that which is not true, non-existent, arise in or for the Truth? Non-existence is not in Existence, &, for Existence, there is no non-existence, or unreal, whatsoever. Brahman is the Truth.

Brahman is Absolute Being. Being is both Existence & Consciousness. Existence & the Knowledge of Existence are identical & are inextricable from each other. One Being is described as Existence & as Consciousness. All that is thus revealed regarding Existence is, therefore, true concerning Consciousness. As beginning, end, origination, destruction, change, divisibility, limitation, etc. do not apply to Existence, likewise is this so with Consciousness.

Always I feel that I exist.
Always I know that I exist,
with a continuous conviction
that can not be broken.
Whether apparently wise or
deluded, there is that firm
conviction of **Existence**,
always, regardless of the
state or condition of the
of the **Body** or the **Mind**.

The nature of the indivisible Knowledge of Existence is Consciousness. This Knowledge of Existence-Consciousness by Existence-Consciousness is true Knowledge. Knowledge conceived otherwise is characterized by imaginary deviation from the alternative-less, Non-Dual Brahman & is not regarded as Knowledge by the wise but as Ignorance. This Ignorance, too, has no Existence apart from Existence-Consciousness. One who Realizes such rests in true Knowledge by true Knowledge &, in the absence of Ignorance, knows that Ignorance does not exist. Likewise, the wise know the falseness & non-existence of the which is conceived in Ignorance. Being Consciousness, which is Knowledge, the Existence is self-evident for itself. Brahman is self-evident.

If one thinks that something other than Brahman exists, to whatever degree & in whatever manner, he does not truly know the truth that Brahman is the Truth. If one knows that Brahman is true, he does not imagine anything else, & such a one is himself Brahman.

If it is thought that Brahman is only an idea, the Existence in the idea, in which the idea is, which is free from the form of the idea, is Brahman. Moreover, an idea is not self-existent but is for someone who knows it, & the essential nature of this Knower is Brahman & not a mere idea.

If something were to exist, the Existence is that. If that something were to cease & there would be nothing, there remains the Existence of that nothing. It is the same Existence always, unaffected by the appearance of something or nothing. Therefore Existence is transcendent & free of both something & nothing. That ever-same, unchangeable, undefined Existence is only Brahman.

Because I am other than the Body,
I don't suffer its changes. I am not
born nor do I die. I have no Sense
organs so I am not involved in the
World. Because I am other than the
Mind, I am free from sorrow, malice,
attachment, & fear. I am pure, without
thought & desire. I have no attributes.
I am eternal, formless, & ever-free.
I am the same in all & fill all things
with Being. I am limitless non-dual
Pure Consciousness. (31-35)

Sri Shankara *Atma Bodh*

#44) Notes from a Spiritual Diary:

How can I be certain that my inner true self is spiritual, perfectly happy, complete, & even divine? For one assurance, there is the consistent, unchanging testimony of the Wise throughout all the millennia, in disparate cultures & nations.

Closer to home, for just one more of many examples or instances of assurance, there is my own growing interest in deeper Reality, & my own expanding ability to see & comprehend the subtle inner Truth.

Only the Real in me is attracted to the Real. Only the Real in me intuitively catches a glimmer of profundity. Only the Real is capable of understanding Non-Dual Teaching in the many “secret” places in which it can readily be found.

Seek sincerely, reject ego-massaging half-truth, & be amazed at how fast & how deeply one can comprehend, can attain certainty. One can know the inner, wordless answer to “*Who am I?*”

How could it be otherwise? Self-deception may have continued for eons & could continue for eons more. But the façade of Illusion, *Maya*, can crumble in the snap of a finger. Let the sleeper awaken! Be at Peace in Joy, Freedom, & Happiness.

Our inner core, our Being, is actually the unflinching, steady, Knowledge that “*I exist.*” That Knowledge shines, not within some individual “consciousness”, in & as non-multiple, universal, Non-Dual Consciousness.

Illusory self-focusing down as if an “island” of personal ego-self-consciousness in some oceanic Universe, a RWOT *real-world-out-there* – that Dream seems to crumple my innate Vastness into a tiny bubble of personal identity.

Appearing in the Waking State (*other than the various dream-worlds*) seems to recur over a short life-time of a century, or less, the outer RWOT seems to hold out hope of avoiding pain & promise of enjoyment – sensual, emotional, & mental. For fleeting moments, that World seems to deliver, but then it all slips away, just like youth & ultimately good health & life itself.

Relationships solidify life’s stability in family, friendship, & greater society. But one eventually takes wrong turns, misfortune threatens, & “all good things must pass.”

Why ? Well of course “all things must pass” good or bad, just like in nightly Dreams with similar trajectories. Those dramas may turn over rapidly until morning when they all vanish. Deep Dreamless Sleep is, however, uniformly filled with Peace (*without details to remember*). For that same Peace in the Waking State, we seek steady livelihood, steady relationships, & various acquisitions.

The impression: “I am the Self”, created by constant practice destroys ignorance & agitation just as medicine destroys disease.(36)

Sri Shankara Atma Bodh

#45) RWOT, better if challenged than side-stepped:

Every since Rene Descartes, & even more so after George Berkeley, Western civilization was challenged to consider that the World is unreal. For the extremely most part, those challenges were soundly rejected. The elite Physics community did acquiesce to a milder challenge of the same sort from the Copenhagen Interpretation of Quantum Mechanics, that is for several decades or more. But the new *Realist* majority in Science has since reject, once again, even the milder challenge of Consciousness–created Quantum Reality.

Similar mental “indigestion” also plagued the varieties on Non-Dual spiritual instruction around the world. Conceding the point to the masses, some teachings gave in, saying: “find, if you must see a World, then just be sure to dis-identify from the Body & go on to lose the Ego.” With that kind of concession, spiritual progress continued, but how fast & how far ?

The other side of the coin is concerns the disadvantages of ducking the challenge of seeing that the Waking State world is much like the Dream worlds projected by the Mind every night. Maintaining a RWOT *real-world-out-there*, one inevitably chases after ephemeral & ultimately empty sources of Happiness in that Waking dream world. Even

more directly, some of the “matter” in that Waking dream world goes into to making up the Waking dream Body. That Body is the headquarters for mis-identifying as an Individual when, in fact, you & I are identically the formless, one Consciousness, the Non-Dual Self known as Brahman.

In addition to that precarious, transient Body, inevitably subject to disease & death on its own terms, that Body serves as a template for shadowy reflections like the soul, the personality, subtle body & Mind. So beyond the Body & those other “vehicles” for Individuality in this Life, after-life and/or later lives are all to be relinquished as Illusions for the sake of Self-Realization, Enlightenment, Liberation.

So undermining the RWOT returns fascination to the Self instead of false apparitions of Happiness. Moreover, with no World, there can be no Body. With no Body, how is one to define an Individual? How do we separate Minds & selves? Formless as we are, we cannot be separated since Brahman: Existence–Consciousness is formless & the Formless lacks boundaries to separate it from anything else.

Closer to home, within the seed of false personal Identity, the Ego-idea, dispensing with the World, & thus the Body if far more powerful than leaving the World & Body intact & hoping we can dis-identify, like resisting some temptation like too much ice-cream. Better if it's *not* there, better yet if it was *never* there, best if it *could* never be there. Without the Body there is no place to hang the Illusion onto – no separable Individual with its own personal Mind, fears, desires, expectations, & destiny.

If I were looking for a child, for instance, believing it to be behind me or hidden nearby, I might continue to address my calling of names, harboring concerns, & so on. But if I am convinced that it is just no there at all, or better never was & never could be, then by erroneous search is over.

Self-Inquiring *Who am I ?*, one seeks out the “I” as individual & then on to the Source from which one might imagine an Ego could arise, & deeper to “where” an Ego could never arise. Like the proverbial errant child, I cease to imagine whispers of that Ego when convinced by experiential meditation that is not me, is not there, was never there, could never be there.

On counterpoint, so long as such is not the case, I resort to only false drama if I think that the Personality “keeps coming back”, is “hard to shake” or any other lame whining. End it by facing the fact: if I still cling to an Ego, I have not yet attained certainty that is it not me, is not there, was never there, could never be there. All that “resistance” & “difficult attachment” is rather only – incomplete recognition that Duality is not there, was never there, could never be there.

To hedge our bets some how with double-half truth is a weak, poor alternative. Crime dramas frequently portray a suspect or defendant who says: “I didn’t do it, not because

the evidence points that way, but because I couldn't have or am not capable of doing so. And even if I did do it, so & so would have been the one that "made" me do it, or it would have been my "temporary insanity" or it would have been an accident, or self-defense. That kind of hedging is like say: if there is a World, I don't care much about it, & if I have a Body, I can detach myself from it, & if I see a Mind, I don't listen to it. If there is an Ego, I renounce it. None of those hedging of my bets can compare to complete recognition that Duality is not there, was never there, could never be there.

Control the Senses, free the Mind of
desire, & meditate with unswerving
attention on the Self, 1 – w/out a 2nd. (37)

Sri Shankara Atma Bodh

#46) Pascal's Wager.

Introductory to a discussion of the famous "Pascal's Wager" is some elementary Math, actually just Arithmetic of Waging, Bets, Gambling. For our rudimentary purposes we can call the Prize, the Win, by the term Gain, or just G . Various terms could be used to designate the percentage of times we could estimate, ahead of time that a random outcome could be a Win, a Gain, G . For a non-random even the same kind of percentage or fraction can describe the Odds, the Chance that our experiment proves to be a Win, a Gain, G . So we can call this fraction can describe the Chance, of C . The total amount of Gain expected (*with some analogy to be drawn for non-random outcomes*) would be that fraction C (for chance) multiplying the value of the Gain, G .

That is, the product: $C \times G$ is the net outcome on the "positive side of the equation", so to speak. Of course, the word "equation" only applies if we have only an even score when comparing to the "negative side of the equation". The same kind of "chance fraction" applies their, but to avoid confusion we can call that "negative" fraction as the Risk, or R . Corresponding to the Gain, G on the "positive side", the comparable negative loss on that other side can also be called the Penalty, P .

So, the product: $R \times P$ is the net outcome on the "negative side of the equation", with again the notation that "equation" only applies for an even bet. For a good bet, $C \times G$ should far exceed $R \times P$ or:

$$(C \times G) \gg (R \times P)$$

Should the opposite be the case, then a bad bet would be marked by:

$$(C \times G) \ll (R \times P)$$

The bottom line of this elementary Arithmetic is that it is not just the comparison of Chance to Risk that counts [C vs. R], nor just the [G vs. P], Gain to Penalty comparison, but rather the *product* in each case which gives the "weighted value."

Now the elementary Arithmetic fails to tell the whole story for extreme cases, or which 2 important instances would be as follows:

If the Gain, G is essentially “infinite” as when saving one’s own Life, then however small the Chance C , the $(C \times G)$ product is still worthwhile, not matter how small the Chance, C might be. Of course if the G is literally $= \infty$, then so is the product $(C \times G)$.

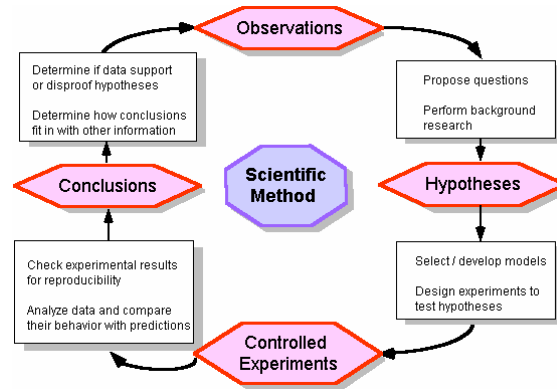
The other special case, that does not concern us here, but has practical value & is thus good as an illustration is the instance where the Penalty, P is totally unacceptable, such as Death. But apparently we cannot apply a $-\infty$ value, because if we compute the Risk, R to be small enough, we often take the “bet”. So despite danger we do ride in automobiles or on planes, consume some foods & intoxicants not best for health, live in or visit dangerous places, encounter dangerous people, & so on. But once that Risk, R rises high enough, the “unacceptable” Penalty *times* the Risk weighs the “product” to where we don’t take the bet, such as for skydiving, perhaps. [*We need not parse such an instance too finely, such as by saying the fear of heights exaggerates the Risk, & so on.*]

Pascal’s logic

So now we’re ready to analyze “Pascal’s Wager” & then follow up with an even more meaningful version. In brief & simple terms, the multi-disciplinary genius Blaise Pascal was an Agnostic who changed his position based on logic, similar to the above. We can abbreviate, with the same symbols as above, comparing $(C \times G)$ to $(R \times P)$. Pascal considered the C that God existed was very small, lets say for discussion $C = 0.000001$, one chance in a million. That could also be interpreted as meaning that the Risk of being wrong in his Agnosticism could also be estimated as: would leave $R = 0.000001$, one chance in a million. So then he had to look at $[G \text{ vs. } P]$, since he took the positive & negative chances to be equivalent, though small in each case.

Well however unlikely, the *Gain* of living *as if* God did exist could be given a high, essentially infinite value. The Penalty could be interpreted in at least 2 ways. Dualistic Religion frightens the populace with the absurd Penalty of an eternal hell of infinite torture, attainable even by some slip up or bad luck. Emperor Constantine & other secular authorities have long seen the law-enforcement value of that kind of *scary movie*. Clergy & government have long valued that *boogey-man* to keep the congregation in line. But no, even if Pascal had *that* Penalty in mind, we will focus on the “lesser” but more down-to-earth Penalty that he also had in mind. Namely, there is the effort, the loss-of-face (*another word for Ego*), the other perspective of considering that there “might” be a God. Pascal claims that he therefore chose to live accordingly because he calculated that that was the best *bet*. If there turned out not to be a God, or an after-life, or whatever, Pascal would have wasted some time or effort, denied himself some preferences, or something of that sort. But because comparing a Spiritual Universe to the possible inconvenience of

a little contrary-to-preference adoption of that possibility, Pascal felt that $G \gg P$, so he acted *as if* there was a God. Curiously, far more recently, some Scientists have calmly weighed the overwhelming evidence for *Anthropic Fine Tuning* of the Universe versus the weird *Realist* counter-arguments of an unprovable Multi-Verse, & so on. Some such Scientists have self-converted from Agnostic or Atheist to tentative Deist.



Review of the Scientific Method:

The Scientific Method begins with assiduous objective observation. Instead of deducing syllogistic conclusions from axiomatic postulates, Inductive Reasoning collects particular observations with which to construct a more universal principle. Ptolemy, for instance observed the stars & planets with the naked eye. He was neither as careful nor certainly as accurate as Galileo or Tycho Brahe whose data allowed Kepler to foreshadow Newton & to finalize the solar system of Copernicus. But most of all, Ptolemy violated what was later called Occam's Razor, the assumption of elegance in the physics by which God designed the Universe. Vedanta in the subjective sphere employs similar principles of direct observation & faith in a divine *ultra-simplicity*.

In the Scientific Method, experimental observations are collected into a pattern that correlates these & similar data recorded in the past. This best-fit approach is not unlike what a gambler might devise as “system” for betting at the horse track. Even the Gambler, & certainly the Scientist & the Vedantin already require at this stage some rudimentary elegance in the model. It must make sense to be trusted, for the Universe is reasonable. Ptolemy's correlation did somewhat fit past data, & more importantly, it did predict some future results. While the prediction of future results is one real acid-test of a Correlation, some Occam's Razor elegance can be expected as well. Ptolemy's epicycles were ugly & unlikely. Merely fitting the facts does not a theory prove. Accident & parallels permit the clumsiest Correlation to continue to a point, but greater elegance most often accompanies broader significance & greater accuracy. To escalate to a Hypothesis, an *as-if* pseudo-mechanism must be introduced that should parallel the inner workings of the reality, much as Correlation already parallels the end results.

Scientific Hypotheses are in turn evaluated on criteria such as: the Reasonableness of the model; the Consistency of the data; the Reliability of those reporting the data & the hypothesis; the offering of a Protocol, a "recipe," by which the data were collected so that others could re-test & reproduce the results independently; the Corroboration by other findings, especially by those unaware of the present Hypothesis, that is, better-than-coincidental Double-Blind confirmation that can be offered by independent researchers.

The Reasonableness of a Scientific Method Hypothesis cannot be evaluated solely in terms of current assumptions & experiences. But even with ordinary Life, already a number of recognitions can be brought to bear on this issue. Firstly, no other stated Purpose or model for Life competes with Advaita Vedanta in terms of scientific criteria. No real alternative has been offered. Lip-service to quaint Dualistic Religions or to say simply that "Life has no purpose" can be included as alternatives, but they also do not hold up along the scientific lines indicated. Quantum Physics finds Time, Space, & the World to exist only as thought-forms in Consciousness. While considered an inexplicable & controversial conclusion, this Quantum Mechanical Measurement Principle has stood the test of Time, including many decades of attack by Albert Einstein & many other scientists. Thus the description of the World as illusion has even objective corroboration, much as a particular *mirage* could be disproved by experiment without the need for philosophy. Also, the precedents for Awakening already exists in the phenomenon of Dream. If Awakening is viewed as analogous to awakening from Dream, many of the features find precedence. Furthermore, the World is known by the senses which are experienced like other thoughts. Thought is illumined by Consciousness & in this way known. The ideas of a World, a Body, a Mind, & Multiple individuals are all thoughts, so that Consciousness is prior to all of these, & thus Consciousness is not describable in words, or Subject to Time, Space, or can it be in any way Multiple. Contradicting this hierarchy of multiple Objects, Senses, Thoughts, & one Consciousness, entails in the effort, many contradictions. So this Advaita Vedanta view is itself most reasonable, not in the sense of most familiar, but in terms of being free of contradiction.

As for Consistency & Corroboration in the Scientific Method, the authoritative documentation of Advaita Vedanta is extensive & very consistent. Throughout many millennia & in many parts of the World, the same conclusions & protocols can be found. Ranging from the most fragmentary correspondence found in all major religions, proceeding through varying degrees of agreement as found in the mystical inner core of these religions, we finally find thousands of texts & reports consistent with the view offered here. The degree of detailed Consistency is far more than coincidental & in many case cannot be explained by suggestion. In so many cases, no means of communication would link one particular Time & Place with another. Along with previous Confirmation & Consistency, a new & fresh course of Corroboration can be achieved by personally fulfilling the valid Protocols. In this way new successful confirmations can be made & are in fact reported from time to time anyway.

Reliability is one Scientific Method criterion that is an expendable one, constituting a principle of economy & efficiency. In principle, evaluation can be completed along lines of the other 4 criteria. But trust in reliable sources can short-cut the process & quickly put aside unlikely Hypotheses so as to concentrate on those with a "pedigree," an endorsement by researchers with an established track record that earns their voice some priority, at least at first. Of course, the risk of putting aside the valid remains here, but in Science the fear of undetectable fraud is great enough to further favor this criterion. Therefore it becomes a question, not so much of "what" is stated, but of "who" stated it. One other pitfall is that lack of contact with the researchers in question may make previous familiarity unlikely. This false breach in reliability is circumstantial & this must be remembered. Within the countless peer groups who unanimously agree upon the Advaita Vedanta view here recommended, there is also the principle of reliable "pedigree" that is adhered to, & the local reliability assessment is very considerable in all these cases. That aside, the very number of consistent reports will itself constitute a statistical Reliability, at least one sufficient to warrant further study, thus bypassing this efficiency-economy barrier of apparent reliability & familiarity.

Now we apply the same Gambler's Equation model, the same kind of "wager" to the Teaching of Non-Duality. In Science the Risk often translates into a matter of interest & relevance. Besides evaluating the findings in themselves, & the credentials of those reporting them, determination of the *significance* of the matter goes into a decision to publish & thus validate a discovery. Vedanta as a whole still constrains some of the rambling breadth of the Hindu Sanatana Dharma, (*or Perennial Philosophy as Gottfried Leibnitz & Aldous Huxley called it*). Advaita Vedanta further whittles down the subject matter of Vedanta along lines of significance & highest priorities. Especially pithy Advaita Vedanta such as the Self-Inquiry & Ajata-Vada or No-Creation teachings of Sri Ramana Maharshi would represent a further focus. But for the Vedanta aspirant, & most curiously for the Physicist who should logically pursue Self-knowledge when so inspired by General Relativity & Quantum Theory, the question of Risk takes on another emphasis.

Risking a small amount of time & possible boredom, the Scientist should logically follow-up the clues inherent in their Science & thus attain Self-knowledge & lasting Happiness, both of infinite value. But they don't, not generally as a rule. By a Gambler's Risk analysis, they would seemingly have nothing to lose. If the reports from Vedanta & similar disciplines have even a shred of validity, the announced Gain is infinite & the Chance of attaining is high. While this hesitation doesn't make sense on the surface, a closer look specifies exactly what the perceived risk is. Fritchof Capra's old claim (*in his Tao of Physics, using the Castenada phrase*) that "Physics is a path with heart" never proved true. His mentor Geoffrey Chew saw his inspiring "bootstrap" S-matrix model (*for nuclear interactions & the Universe as a whole*) go down the drain. [Nevertheless it

did resurrect as String Theory.] Quarks would have rolled Occam over in his grave, but nevertheless they won the day in the Standard Particle Model in Nuclear Physics. Some of this development was a matter of practicality, but much of it was metaphysical fear of a *Cosmic Bootstrap*.

Thus the Gambler's Equation also offers compelling logic in favor of pursuing the Path of Advaita Vedanta. Remembering that "Gain x Chance is compared to Penalty x Risk" or as abbreviated: $G \times C = P \times R$, we note immediately that as regards the mere study of Advaita Vedanta, P is negligible. To prove the premise false would lead to no disaster. There is Nothing to Lose. Even one demanding early clues & hints to motivate them past the earliest steps will find such. If they did not, they could quit, no worse for trying. G , as stated is of infinite Supreme Value. If true as stated, no Gain is greater. No matter how small one might estimate C , the limitlessness of G makes the Positive side of the Equation is overwhelmingly dominant. As regards Not-Pursuing the Path of Advaita Vedanta, no matter how large one might estimate C , which is essentially the R of Pursuing it, the new G remains small, being a only matter of small amount of conserved Time & Effort. Likewise, no matter how large one might estimate R , corresponding to whatever small C that might be estimated previously, the P is extremely great. To risk the continued Suffering in Illusion when there is promised the *Awakening* past Suffering to unlimited & eternal Happiness, this would be to miss out in a big way. So then, why all the Resistance to checking it out ?

Every surviving system is prevented from change by some Resistance. Resistance which supports the Illusion of the ideas "World, Body, Mind" can again be seen as *restless distraction (rajasic vikshepa)* projected outward & the Attachment to those projections. From Attachment comes fear when these ideas are challenged & the resulting *dull inertia (tamasic avarana)* impedes insight into the deeper realities indicated by General Relativity & Quantum Theory. Within such a framework of resistance, the Eleatic *gap* or "*ex nihilo*" objection falls flat. All this would have to be the case. Like a wheel poised to roll down hill, unless there be some block chocking the tire, some resistance, it would have changed long ago (*rolled downhill*). Just as the shadow of a pole cast in the alley of an urban slum at night might well be mistaken for a mugger, so too does the illusion survive due to lack of direct looking & bright light. Directly investigating some of the fundamental ideas taken as prior axiom in Science, ideas like Time, Space, & the World, we can cast the bright light of simple logic to illuminate the shadows & dispel them, & the fear & resistance they engender.

To discuss a topic so important & so exciting in a manner so analytical can be useful for those who are skeptical of the ancient & timelessly present message of Advaita Vedanta. With even such an unadorned statement, the boundaries of Reason alone are still shown to contain within them the hints & the Protocols to go beyond. But for one who would desire direct & irreversible Experience, further study must be continued with an Attitude

& a manner consistent with an Ultimate & most Precious pursuit. The magnitude of the issue permits no middle ground of casual perusal but rather warrants determined & active application, along prescribed lines of approach that have been outlined, without change, for thousands of years. The Recipe for Awakening is well documented & available in consistent form.

Reality therefore, we are sure, has a positive character, which rejects mere appearance & is incompatible with discord. On the other hand, it cannot be something apart, a position qualified in no way say as negative of phenomena. For that leaves phenomena still contradictory, while it contains in its essence that contradiction of a something which actually is nothing. The Reality, therefore, must be One, not as excluding diversity, but as somehow including it in such a way as to transform its character. There is plainly not anything which can fall outside of the Real. That must be qualified by every part of every predicate which it reject; but it has such qualities as counterbalance another's failings. It has a super-abundance in which all partial discrepancies are resolved & remain as higher accord. F. H. Bradley

Several cautions to be noted initially however include the fact that there are countless competing Protocols for which validity is claimed but which are either partially or largely incorrect & incomplete. Also, it could be said that considerable Effort is required to traverse a valid Protocol or Path. This Effort would exceed, the pursuit of graduate degrees, for most researchers. The Path of Advaita Vedanta is the Study of a Lifetime, even if it be successfully completed in short order. As in Academia & in the Arts, direct guidance by an accomplished Mentor is virtually essential. In principle, some can succeed with Written Records alone, or even without such Recipes, by direct Self-investigation from Square One. While it is important & in the very nature of the study that such a *possibility* is the case, the Gambler's Equation predicts a very small C (Chance of Gain) for unassisted researchers.

In this sense, the truly practical Protocol assumes the Guidance of a Qualified Accomplished Teacher. Without the Teacher, the student is unlikely to discriminate & choose of a valid Text. A Text may partially record, within the limits of translation, in a static & non-living, non-responsive manner, the past instructions of an ancient Teacher given for some unknown specific reason to a specific student at a specific time & place. With the Guidance of a living Teacher, the student is guaranteed to set off on an effective Path of Practice, & can request the Correction of Errors, & so on. Should the objection be raised that Absolute Truth stands beyond bodies & persons, & therefore Teachers also, the resolve is quite simple. The objection assumes that the Teacher is a person with a body, & for that matter that the student & objector are too. But if resort is made to Non-Duality, it must be Non-Dual all the way. There are no embodied Teachers to ignore, no embodied student to wonder. If a student feels him or herself to be such & so sees a Teacher to follow or ignore, then the expedient advice of Advaita Vedanta is vital.

Love needs no Form, but most have their first deep experiences of Love with parents, siblings, friends, lovers, spouses, & so on. Most of Life includes relating with & receiving the assistance of others. The Teacher of Non-duality fulfills the highest & most

divine relationship, provides the most profound & fortunate assistance, & by revelation of his or her Being, affords the student Self-knowledge which is the greatest Freedom & Happiness.

The Gambler Equation predicts a very small Chance of Gain without a Guru. Unassisted researchers, even with a truly practical Protocol, fail. Without guidance of a Teacher, even choosing a text is problematic. Setting off on an effective path & correction of errors is necessary. Self-Knowledge, asking *Who Am I?* is the key. Reliability is one criterion that is an expendable one but quite useful. This is a principle of economy & efficiency which can short-cut the process. Putting aside unlikely hypotheses allows concentration of focus. “Pedigree” or support by researchers with established track records must be weighed carefully. New, novel, sensationalistic “methods” are unlikely in the Eternal Religion, the *Sanatana Dharma*. Risk remains of putting aside the valid false negatives. Not only “what” is stated, but also “who” stated it should be is respected. Among knowers of Truth, reliable “pedigree” for assessment of a true Master is important. But ultimately, the advice of the “Oracle” in “The Matrix” movie holds true. Like falling in Love, you know in your heart, through & through. No one has to tell you when you find your true Guru & no one could dissuade you otherwise.

The authoritative documentation of this conclusion is extensive & very consistent. Throughout many millennia & in many parts of the world, the same conclusions & protocols can be found. Ranging from the most fragmentary correspondence found in all major religions, proceeding through varying degrees of agreement as found in the mystical inner core of these religions, we finally find thousands of texts & reports consistent with the view offered here. The degree of detailed consistency is far more than coincidental & in many case cannot be explained by suggestion since, in so many cases, no means of communication would link on certain time & place with another.

To escalate to a Hypothesis, an as-if pseudo-mechanism must be introduced that should parallel the inner workings of the reality, much as Correlation already parallels the end results. When Copernicus read of the heliocentric solar system described a millennium earlier by the Eleatic Sages, he felt that it just made more sense. He overcame the egotistical humanist bias of his time that assumed man, & his planet Earth, to be the center of the Universe. When Newton finally put it all together, we were left with a Universe of absolute time & space, along with gravity, matter, energy, & light. Occam's Razor looks for elegance also in reduction in the number of parameters. Maxwell reduced light to energy & set the ground work for Planck's Quantum Theory & Einstein's Special Relativity which further reduced matter into energy & time into space-time. Space & time were no longer absolute but now seen to be relative to the observer, as were mass & energy. Meanwhile the original 6 Newtonian variables of *Time, Space, Gravity, Matter, Energy, & Light* had been reduced to 5 & then 3, that is, Special Relativity's *Space-Time, Matter-Energy, & Gravity*. General Relativity explained the bending of star-light by the

Gravity of the Sun when eclipsed near that star-light, by introducing bends in *Space-Time*. Gravity bending space-time was then reduced to gravity being a bend in *Space-Time*. Matter bending *Space-Time* was further reduced to *Matter-Energy* being only bends in *Space-Time*. From the 3 Special Relativity variables of *Space-Time*, *Matter-Energy*, & *Gravity*, we get just the 2 of *Space-Time* & *Matter-Energy* & finally the 1 parameter of *Space-Time*. This General Relativity represents the ultimate in objective but most formless Non-Dual *Space-Time*, just as the Quantum Theory's "Consciousness-created reality" of Schrodinger, Heisenberg, Born & Bohr represented the ultimate in pseudo-subjective & mostly formless Non-Dual Consciousness.

The "proof" of a Hypothesis includes duplication of the findings by others, especially by those not intending to address that particular Hypothesis, thus introducing a Double Blind protection against bias. *Advaita Vedanta* itself is duplicated in the best Indian *Mahayana* Buddhism, Tibetan *Vajrayana* Buddhism, Southern *Ch'an* Chinese *Ekayana* Buddhism, & some earlier schools of Japanese *Zen* Buddhism. Overall, clear historical links prevent this independent corroboration from being unintentional. But individual Arhats, Jetsuns, Ch'an & Zen Masters do often represented isolated but consistent records of the singular Non-Dual state of the Enlightened, Liberated, Self-realized *Rishi*, *Guru*, Sage, & *Buddha*. Chinese *Taoist* Masters represent more remote links, perhaps to earlier Vedanta influence. More rare is the *Jain* or even the *Sufi* with similar reports, but many *Gnostic* Christians confirm the truth of Non-Duality without clear links to India. The same is true for *Hermetic* Egyptian Sages, the *Eleatic* Greek Sages, the *Neo-Platonists* like Plotinus & Dionysus, & Christianity's 14th century Sage, Meister Eckhart. Here is documentation & independent corroboration far exceeding the expectations of Science. As for "credentials" or "pedigree", the enlightenment lineages of *Vedanta* & the other historical counterparts maintain "quality control" in a transmission of authenticity from Guru to disciple that exceeds the professor & graduate student relationship in even the highest laboratories & universities. We must never let the rationalism of *Occam's Razor* "cut our throats" but the simplicity of Non-Duality is compelling.

In brief & simple terms again, *Advaita Vedanta* compares the products of (C x G) to (R x P). Even if the C of *Enlightenment / Awakening* was very small, lets say for discussion C = 0.000001, one chance in a million. That could also be interpreted as meaning that the Risk of incomplete practice in this lifetime could also be estimated as: would leave R = 0.999999. Still we must look at [G vs. P], infinity versus trivial inconvenience in the respective cases. Future lifetimes, with no gain lost from life to life, is an entirely other fascinating issue.

The illusion that one is the Body & that the World is the basic reality has remained soaked into one's mental assumptions over a long, long time & cannot be got rid of by the casual reading & mere mental understanding of the truth.

(Ribhu Gita 24.28)

The meditator should merge the entire World
of objects in the Self alone & experiencing it
as clear as the Sky. (38)

Sri Shankara Atma Bodh

#47) Advaita Bodha Deepika 1:

(recommended & read aloud by Ramana Maharshi)

Pt I

26. Ignorance *maya* has 2 aspects: Veiling & Projection (*avarana* & *vikshepa*). From these arises the *Samsara*. Veiling functions in 2 ways. In the one we say "Absolute Reality is not" & in the other "Even if it did exist, Absolute Reality cannot be known."

27. Sages teach that there is only the non-dual Reality. The rare ignorant man who has merited the Grace of hearing this will still often think "What can be non-dual Reality? No. It cannot be."

28. As a result of the Veiling of "beginningless" *maya*, though taught, the Teaching is often disregarded & the old ideas persist. Such indifference is the 1st aspect of Veiling.

The description of Maya as "beginningless" is one of a number of double-meanings inserted into the Teaching. [*The strategy is to help the ignorant remember the "easy" false meaning so as to recall the phrase later, re-evaluate, & comprehend the real meaning. A silly extreme example might be teaching a child that Santa Claus is good to prepare the same child to later comprehend that God is good.*] Another example, among a possible number of such illustrations, is appended to the end of this article. But "beginningless" will strike the ignorant with awe – "mysteriously eternal in the Past, always there." Later the same ignorant one will realize that Maya is actually "beginningless" because it never started, never existed.

29. Next, with the help of sacred books & gracious master he unaccountably but sincerely believes in the non-dual Real, yet he cannot probe deep but remains superficial.

30. Now he says "The Reality does not "shine forth" (*manifest itself so as to be knowable*)". Here is some knowledge but still believing that Reality does not shine forth. So the Illusion of Ignorance yet persists. This illusion that Reality does not "shine forth", is the 2nd aspect of veiling.

31. Though he is the unchanging, formless, Supreme, Blissful, non-dual Self, the man thinks of himself as the Body with hands & legs, the doer & experiencer; objectively seeing this man & that man, this thing & that thing, & is deluded.

32. This delusion of perceiving the external Universe projected on the non-dual Reality & Reality enveloped by that Universe is *vikshepa* Projection. This is Superimposition.

Pt II

20. The “effect” of *Maya* consists in presenting the Illusion *maya* of the Individual *jiva*, God *Isvara*, & the World *jagat*.

21. By the toned-down, expedient teaching of *Apavada*, it is said that (*non-existent*) *Maya* superimposes those 3, the Individual, God, & the World onto the Non-Dual substratum of Brahman, by virtue of its veiling *avarana* & projecting *vikshepa* powers.

The promised example, among a possible number of such illustrations, of intentional multiple meanings in the Teaching could be the *Ashtavakra Gita* expression of “beyond acceptance or rejection. A spiritual aspirant may 1st meditate to get beyond ego-concern for whether others *accept* or *reject* them in given situations. Then at the deeper point, the same aspirant may emphasize the fortitude of getting beyond *accepting* or *rejecting* the ups & downs, the vicissitudes of *karma*, daily life situations. Lastly, the more probably intended meaning is to getting beyond *accepting* or *rejecting* the Truth as stated by Sages & the Scriptures. Reality is unequivocal & beyond our *acceptance* or *rejection*. & yet the aspirant can benefit by taking in the prior multiple meanings & keep the phrase in mind for a later deeper interpretation. So it was with “beginningless” *Maya*.

When the discriminator transcends the relative plane & realizes the Self, he or she becomes the Self & should cease to identify with all objects. (39)

Sri Shankara *Atma Bodh*

#48) Self Knowledge part 1:

[selections based on Master Nome’s *Self Knowledge*]

The one, Absolute, Non-Dual Self alone exists Eternally (from *aeviternus*, of great age, similar to *aeon*, but more technically for Medieval Philosophers: existing “entire & immutable as an indivisible point in Space”).

The Self neither begins nor ends, neither expands nor reduces, has no phase or condition, & is ever just as it is. The Self alone is present always.

Knowledge of the Self is based upon the seeker having a firm conviction in the Identity, or Non-Duality, of That & thou as expressed in the *Upanishad mahavakya*: “Thou art That.” This reveals the Identity of Self & the Absolute (*Brahman*). Seeking Realization of the Absolute, *Brahman*, seek to realize the Self as it truly is. The Realization of the Self is our only true, natural state. Any other state is Illusion (*that which fools us*) & the product of Delusion (*fooling ourselves*). The ultimate nature of Illusion is non-existence (*that is, it does not really exist*).

The Teaching of Non-Duality, when inwardly “received” & meditated upon, & then experienced, results on the destruction of all Delusion & Illusion, & in the Realization of the Self. That Teaching is what unfailingly puts an end to all of the imagined “bondage” (*illusion of being a mortal individual capable of suffering*). To “receive” this Teaching & to come to know it is the dawn of Self-Knowledge. Meditate on this Teaching, applying one’s own effort to awaken from the Illusion of Duality & thus gain clarity on Knowledge. To merge with its meaning is the direct experience of absorption in Knowledge. Be so absorbed in it that it is one’s very Identity & eliminated all possibility of Duality. Thus the state of Knowledge & Being are one & the same in Self-Realization.

Reality is comprehended by Reality itself. This is Self-Knowledge, the all-comprehensive Knowledge of Reality. Such does not entail an all-comprehensive of the endless details of illusory *objective* things (*science*), or of the wide variety of spiritual practices (*religions & paths*) or states of mind (*philosophy & psychology*). Rather the Teaching of Non-Duality & resulting Self-Knowledge amounts to fixed gaze upon the Infinite, which is pure Consciousness & Existence, the sole-existent Non-Dual Reality. Self-Knowledge is Knowledge of the Absolute Self which is Reality, 1–without-a-2nd, apart from which, there is nothing else.

In Non-Duality, meditation can be regarded as by the Self (*for there is no other knower*), & upon the Self (*since there is no object of meditation*). In meditation upon Self-Knowledge, one cannot stand apart from the Self to contemplate it. Oneness, identity with Being, is the essence of the meditation. This is timeless Knowledge that is thought-transcendent. Thoughts are not real & they cannot reveal what is Real. Not retaining any idea or concept, inquiring into oneself, thus is the entry into Self-Knowledge. Intent upon the Supreme State, meditate with singular, undistracted focus on Absolute Truth. Abandon meandering delusions, for the sake of what is sacred, for the sake of Self-Realization, be absorbed in That which blissful, unforgettable, illimitable, indivisible, & beyond Body, Mind, & Ego, that is: formless Existence.

The state of Self-Realization consists of Knowledge. Reality always is, & by its own nature, is perfect fullness, always. The Self is ever present, for non-existence of oneself is not known by anyone, ever. The Reality if the Self is unchanging at any time, for what changes is not real. Rather, what changes is an illusion or mis-perception of what is Real. What truly exists is unchanging, there being nothing else to alter it. If the Real is not completely experienced all the time, such non-experience is not due to a change or any modification in the Real Absolute Self. Such non-experience is not due to any external factors, for such limiting of direct experience would only be an effect of a preceding, delusive cause. Such limitation would be due only to Ignorance, which actually has no existence of its own & which does not actually belong to the unchanging, ever-luminous Self. Nor can it belong to another, for the concept of an “other” is a product of Ignorance. Likewise, the notion of a separate, individual “I” is the very epitome of Ignorance.

Though unreal, the notion of a separate, individual “I” seems to veil the Truth. This unreal cause yields the unreal effect of “bondage”. Therefore it is imperative that Ignorance be destroyed so that no obscuration of the Self is experienced. Ignorance can be destroyed by Knowledge alone & not by any other means.

Ignorance is the lack of Discernment regarding what is Real & what is not. Discernment in Knowledge, or Discrimination, is the Perception of what is Real & actually the Self. Discrimination is essential for the destruction of Ignorance & the inner revelation of Knowledge. The Knowledge, itself, is transcendent of concepts & thoughts. Discrimination means using Knowledge to realize Knowledge. The essence of the *means* is the *end* in itself (*non-dual practice resembles realization itself*). By clear Discernment, one knows oneself truly. Thus, one knows the Reality as it is. Discerning Knowledge shows the direct, clear path. Discerning Knowledge shows what Realization is. Discerning Knowledge is what composes the path. In its true nature, the Knowledge is directly experienced, without any intermediary. That is the Knowledge of Consciousness, by Consciousness, itself. Any spiritual advance, in essence, is one of Knowledge. Knowledge is the essential spiritual experience.

Knowledge is not physical or mental in character. Knowledge is not a sensation, word, or idea. The basis of Knowledge is the essence of Existence itself. The attainment of Knowledge endures just as Existence endures, for Knowledge is not dependent on anything of a transient character. This is the formless path to the Formless.

Knowledge reveals the abiding place of Happiness. Those who have recognized the presence of Suffering in Life & are desirous of removing it permanently (*intolerant of Suffering*) search for an answer Knowledge & do not expect Happiness to be found in any worldly manner, such as in sensory things or in the moods & emotions of a wavering Mind. Those who desire to be free of desire, who are not content with the accidental respites from the Suffering caused by Ignorance, who are in search of spiritual Bliss & Peace, who are desirous of understanding of how it is that Happiness shines forth at times & yearn to have it abide knowingly & permanent, & who understand that the way to accomplish this permanent Abidance in Happiness is by Knowledge & not by any other means should determine with certainty the source of Happiness.

Ascertaining the unitary motivation in Life (*happiness*), one becomes free of the idea of multiple motives taking one in multiple directions. Accomplishing this, one concentrates the searching of one’s Mind in the direction that is truly within. This prompts a yearning for Self-Knowledge & provides the motivation for Inquiry into Existence-Consciousness because Existence-Consciousness-Happiness is the True Nature of one Reality, the one Self. The results on meditation on & absorption of, the Discerning Knowledge regarding the nature of Happiness are the steadfast motivation to inquire so as to realize the Self. Also for Perception of the one motivation behind all kinds of searching through all kinds

of experience, detachment from worldly things & cessation of worldly desire, & steady access to the inner source of Happiness.

The Self is, in Truth, perfectly full of Bliss. The imperturbable Peace, the indescribable & complete Happiness, quite beyond any sensation or mode of Mind, pervaded by a silent Knowledge of eternal, uncreated Perfection, is known as “Bliss” or *Ananda*. To realize this Bliss as it is, one should comprehend the nature of Happiness, examining it is 3 ways: (1) *Desire*, (2) *Experience*, & (3) the *Source*.

(1) By knowledge of *desire* one attains recognition of the basic *Current* [*striving for Happiness*] underlying all desires, all hopes, & all seeking in all kinds of experience, be such physical, *subtle (mental, astral, energy-body. ...)*, or mental. With this recognition, one uses that powerful *Current* [*striving for Happiness*], in an undiffused manner, to abide as the Self. The recognition [*of that Current – striving for Happiness*] causes one to become one-pointed in the Quest of the Self.

(2) By knowledge of *experience*, one frees the experience of Happiness from the delusion of limitation of Happiness vs. Form; & also one attains the ability to experience Bliss directly without delay. One must merge with That which Bliss itself, free of Duality. If the experience of Happiness is to be full, it must endure. If the experience of Happiness is to endure, one must become One with Happiness.

(3) By knowledge of the *Source* of Happiness, one becomes, & remains completely detached. Detachment is itself Freedom & blissful. By such knowledge of the *Source* of Happiness, one is liberated from the external, the inconsequential (*distractions*), & the unreal. Thus, one comprehends the reason to inquire to know the Self.

No distinctions like *knower*, *knowledge*, & object of *knowledge* exist in the *Self*. It is endless *Bliss* shining alone. (40)

Sri Shankara Atma Bodh

#49) Self Knowledge part 2:

[selections based on Master Nome's *Self Knowledge*]

The desire for Happiness comes from deep within. It is an intuition that Bliss is one's natural state. Bliss includes Peace with no disturbance, Freedom with no Bondage, & Perfection, with nothing incomplete. The *Source* of desire does derive from external phenomena of any kind. That *Source* of desire does not derive from objects, circumstances, other beings, & such. There is, therefore, nothing external that is *alluring*. Desire, itself, is not a bodily sensation. Desire does not consist of particular thoughts, though particular thoughts constituting *images* in the Mind may appear & be those by

which the desire manifests (*image of delicious food, sex object, etc*). The desire itself is simply the urge from within to be in the natural state of limitless Bliss.

The intensity of desire is continually surging forth. That surging cannot be subdued, & the attempt to do so would merely be an unsuccessful attempt to *indirectly* fulfill the desire (*by squashing it*). Desire cannot be fulfilled by Self-Realization, which is Abidance as Bliss itself. Bliss is of the very nature of the Self, & the Self is truly without any desire.

- (1) When the Self is not known &
- (2) by delusion, the first Suffering becomes possible, & when,
- (3) with the appearance of the false Individual “I”,
- (4) the Natural State seems lost, then
- (5) that very Bliss of the Self manifests as the intuition of one’s natural, true state, &
- (6) this appears as the desire for Happiness.

The experience of Happiness should be comprehended in Wisdom so that one does not superimpose what is not actually the experience of Happiness upon actual Happiness. The joy felt anywhere, ever, is the shining of the Self, Yet, in Ignorance, such is accompanied by superimposition of inert, unreal Forms (*particular, objective, circumstances*) upon the experience of actual Happiness. When the experience of Happiness is accompanied by the Delusion of superimposition of Forms (*particular, objective, circumstances*), the experience of Happiness appears as if momentary, limited, & dependent. When the experience of Happiness is without such Delusion, the Self itself shines as vast, unlimited Bliss, which is self-existent.

Happiness is always a *subjective* experience in which the Ego diminishes along with its attendant notions. Thus, because it destroys the Ego & those notions by the revelation of their unreality, leaving the ultimate *Subject* unconcealed, Inquiry to know the Self yields the most *profound* Happiness. To set the experience of Happiness free of limitation, the Experiencer must be free of limitation, that is, free of mis-identification with Form. Then one abides in infinite, unending, intense Bliss, which is so intense that even the memory of Suffering & sorrow is erased.

All the superimposed Forms (*particular, objective, circumstances*) are of a Sensory or Mental character. The experience of Happiness is not a Sensation, like seeing, hearing, etc. It is not a thought or a collection thoughts. It is of a formless nature, shining at the same depth from which the desire springs, at the very *Source* of Happiness itself.

The *Source* of the desire & the *Source* of Happiness are one & the same. That *Source* is within. Unrealized, the *Source* manifests as the desire (*misdirected toward objects or for truer Happiness*). Realized, it shines as Bliss itself. Realization means Knowledge.

Knowledge is direct experience of the Self. Such is Abidance at & as the very *Source* of Happiness. The Self is the *Source* of Happiness. Nothing else is the *Source*.

The Self is Bliss. The experience of Bliss is determined by Knowledge. No other factors are involved (*such as possession or acquisition of anything*). Seeing this fact is that Dawn of Knowledge. To conceive otherwise is Delusion. Objects, circumstances, & events, Sensations & Time are not factors determining the *desire*, the *Source*, & the *experience* of Happiness. The Self which is alone the *Source*, is always present. Self-Knowledge is the sole factor determining Bliss.

Therefore, the search for Happiness is actually a search for the Self. The Self is the *Source* of Happiness; the Self is the *place* in which Happiness occurs; the Self is the nature of the experience of Happiness. The Self is always present. Self-Knowledge is the revelation of the Self, not its creation. The Knowledge of the Self is the blissful Knowledge of Reality. Bliss is Being, which is ever-existent, since Existence itself can never cease to exist. Bliss is therefore always present, & all that is required for permanent, *profound* Happiness is to know the nature of Existence.

Observing Life & Death, those who desire to be free of Death should seek the immortality of the Self, using that same desire be free of Death to find Liberation. Find clarity regarding the desire to endure, & thus turn this innate desire into the desire for Self-Realization. This Realization alone can fulfill that innate desire. Those who perceive mortality, feel the urge to find something that does not die. They recognize that everything in the World is perishable. Therefore what they seek must be found within in a way that transcends what is physical. They see that it is futile to be attached to that which is only going to pass away sooner or later, so seek spirituality for immortality. This immortality is to be found in the Self. Abidance as the Self is Knowledge of the Self. An Inquiry into the knowledge of Immortality reveals that Bliss & Immortality are the same & that both are realizable by Knowledge.

As a result of comprehending the Non-Dual Teaching, one is liberated from the illusory connection to the Body & what is mortal. The fusion of the desire for Happiness & the desire to exist results in one being endowed with a singular focus upon Self-Realization. This enables one to practice the Inquiry to know the Self with the power of undistracted meditation.

Fullness & Perfection, the unceasing Bliss, reside in That which neither rises nor sets, which neither begins nor ceases. The experience of Happiness is connected with the desire for Eternity. No one desires a Happiness that will cease. Rather, the desire is for Happiness that will not cease & is forever. The desire for Immortality is as strong as the desire for Happiness. The 2 are inextricably woven together. Just as no one wishes to be unhappy, so no one wishes to cease to exist, though one may wish *objective* appearances,

such as the Senses, the Body, & the Thoughts to cease. All with to continue forever. This is an intuition of the true nature of Existence.

The desire to exist cannot be fulfilled externally in bodily forms. The true state of Being, when it is unrealized & delusion is present, manifests as the desire for this or that to last. Realized, the Self itself is the un-born & the un-dying. The Self abides in the state of imperturbable Peace, completely detached & non-dependent on anything else. The Self is transcendent of the entire Universe for all Time. The desire to endure springs from the deepest & it is fulfilled solely by realizing the deepest, which is the eternal Existence of the Self.

Immortality is complete Happiness, for the essence of both is the same, & only that which is unending is complete. The transitory is not complete, & that which is Suffering is not Eternal. The Realization of the Self is blissful Immortality. It is Abidance in & as That which has no beginning or end. The desire for Happiness & Immortality are the same. They come from the same intuition of Truth of the Self. Only Abidance as the Self, which is the Reality, fulfills both.

The Self is That which has no beginning or end & is That which is Real or truly existent. The Self is changeless. Whatever has a beginning or a change & an end is unreal. The “being unreal” may be understood as being utterly non-existent, or as the Existent entirely mis-perceived. To experience blissful Immortality, one must realize the Existence of the Self as it really is; one must abide as the beginningless & endless, as the changeless. The Knowledge of the Self is the Knowledge of the Eternal, the unchanging, & the completely blissful. It is the Knowledge of Reality. This is the only true Perception. To see anything else is to see the non-existent. That is Ignorance. Ignorance is composed of assumptions & superimpositions. It is the non-perception of Reality & the mis-perception of Reality. That displays itself as the non-seeing of Real, Non-Dual Being & the hallucination of Duality or Multiplicity. The knowing of anything, be it gross (*physical*) or subtle (*mental, etc.*), without the Knowledge of the Self, is simply diversified Ignorance, or diversified Illusion. In the Knowledge of Reality of the Self, there remains neither Multiplicity nor Duality, nor anything else.

One Formless Existence is with no differentiation whatsoever. One Formless Existence appears as if it were all this multiplicity. All the multiplicity is only the one Formless Existence imagined as such.

To realize the Truth, for the Truth to be Self-revealed, one should abandon Ignorance, multiplicity, the transitory, & the illusion of form, & abide as the Formless, which is Real, Non-Dual, & ever-existent. This Abidance is Knowledge. The destruction of Illusion means the destruction of Ignorance regarding the Self, or the destruction of mis-identification. Such is the destruction of Suffering & the end of Death. This is blissful Immortality. It is simply the vanquishing of Ignorance. By the Truth being revealed

within, mis-identifications, or superimpositions are destroyed. By the destruction of mis-identifications, or superimpositions, Truth is revealed within.

In Self-Realization, all notions about the Absolute & the Self are relinquished. Notions about the Absolute are such as that it is separate from oneself, or *objective*, & that it is always-present. Notions about the Self are such as that it is endowed with Form, minuteness, that it is changeful, material, embodied, defined by thought, in Time, or endowed with Individuality. For Knowledge, the superimposition of the *jiva*-hood (*concept of individuality*) is removed from *Atman* (the Self) & *Isvara*-hood (*idea of the Lord God*) is removed from *Brahman* (the Absolute). Upon removal of such superimposition, or Ignorance, one realizes the Identity, as declared in the Upanishad, *Tat tvam asi* (*Thou art That*). If the Self remains undefined, it is only *Brahman*, & That alone. Therefore, one should know the Self.

The Knowledge of Reality, which is the Realization of the Self & the Realization of the Absolute, is attained by the direct path of true Knowledge. By liberating oneself from the mis-identification with what is not the Self, one knows the Self. When the Real Nature of what has been considered as the non-Self is seen, it invariably proves to be non-existent, for such non-Self was dependent upon mis-identification in order to even ever appear.

Blissful & Eternal is the Real Self. One should regard only that which has no beginning or end, is ever existent, is unchanging, is transcendent of all that has Form, of all that changes, & all that is in Time. The Self is also continuous & undivided as Real & one's own true Being. By this Knowledge, one abides in the Natural State, which is the only True State of the Self. The Self may be said to call unto itself, as the *Sought* & as the *Seeker*; as the Guru & as the disciple; as God & as the devotee. The Self seeks itself in meditation. The Self reveals itself as inner experience. The Self knows & abides in itself for blissful Eternity.

[selections based on the 1st Mandala included in *Truth Revealed*]

The Self is just Being, pure Existence. It is not being this or that. It is just Being, pure Existence. Self-Realization is just Being. It is not being this or that. It is just Being. Being, pure Existence knows no alternative. The Self is just Being, pure Existence.

Being, pure Existence never changes its nature. That which truly is never ceases to be. That which ceases never actually is. That which truly exists never changes. That which changes never truly exists. That which is changeless is without destruction. The indestructible is only that which is without creation. The unborn is the undying. The unchanging is alone Being, pure Existence. Being never changes its nature.

The Self ever is just as it is. There is no time when Being, pure Existence is altered. There is no time when you are not the Self. Primordial Being eternally is, is what you are

even now. Immutable Being is Peace itself. For there is no time when Being is altered. Just as it is, the Self ever is.

Being alone knows itself, the "I"-less "I" realized as "I," forever undefined, the only Existence, the only Knowledge, the only Knower. Thus is Brahman, Absolute Reality, always present, unmarred Perfection, the unformed Void, attributeless Being, ever itself just as it is. The only Identity, the only Reality, Being alone knows itself .

Without any other is Absolute Being, formless & Non-Dual, the only Existence. Two that are Formless cannot be. Undivided, homogeneous, alone is Being. nothing outside it & no outside; nothing within it; alone is Being, pure Existence. Nothing comes before eternal Being; nothing comes after eternal Being. Without any other is Absolute Being, pure Existence.

The Truth of Being is solely Reality. Not from illusory things falsely experienced does the sense of Reality in every experience derive, but only from the Self, the only Source, the Real. Real Being depends not on anything else to be. Uncaused itself, the Absolute Self doesn't cause anything else. Infinite, there is nothing beyond produced by it. Mistake not perception or conception for Existence itself. Reality is solely the Truth of Being.



both magnifying lens & watch are 3-D ghost images, part of the same Hologram

#50) Magnified Watch Hologram:

Thought of “Other” ==> [Illusion that the Self is NOT the Absolute]

which amounts to *Ego* – the Self seeming to be an Individual separate from that “Other”

In the *Magnified Watch Hologram*, both magnifying “lens” & “watch” were 3-D ghost images, part of the same Hologram.

One of the earliest *Hologram* demo's seen in various “exploratoriums” in the 1970's & sold at the “scientific companies” was a golden brown Hologram that sufficed to

illustrate a significant principle. The antique pocket “watch” was part of the Hologram, as was the portion of the background which, like part of the Watch, were both objects that appeared to magnified by the Hologram . But the “magnifying glass” was also part of the Hologram & since both were immaterial images, the *lens glass* only “posed” as a functioning Magnifier, somewhat similar to the way that the *Ego* idea poses as the knower of another idea, any give object, such as the that termed “other” above.

When you, the real Viewer, in a role like the real Self, change your position & view the Hologram from far to the left, for instance, you will not see the same portion of the “watch” magnified. You may be able to angle yourself so as to see the “12” or the “1” magnified along with the minute tick-marks between those hour-numbers & all of that part of the watch nearby. Or you can shift your position so as to look “through the Magnifying Glass” from a different angle. You will see a different part of the Watch & background. You can make the letters “2” or the “3” be magnified.

In other words, the phony Magnifier “seems” to work like a real one, magnifying different portions, depending on your perspective. But in fact, the entire Hologram, in the Analogy playing a role like Consciousness itself, contains all the Information necessary to supply a 3-D ghost image, including all the different magnifications, as seen from different angles. That even includes the “potential” different viewable, magnified areas that might never be “summoned” by looking through the “glass” from certain other angles. In that sense of simultaneously storing of “potential” different viewable magnified areas, the Hologram is 4-D, superimposing overlying 3-D images as Information code in the 2-D film.

To that extent, this early Hologram provides an Analogy for a *pseudo*-Subject that seems to both View & be an Object. Both are just images, as are all the “interactions between them. They are like the *virtual interactions* that cast the Illusion that the “glass” really magnifies the “watch.” Similarly in Consciousness, the false *Individual* “subject” really seems to view the “object.” The old saying that “when it walks like a duck, squawks like a duck, it is a duck” does not necessarily hold true. Even in the relative, ordinary sense, *Seeing* should not always be *believing*. Just because the “magnifying glass” looks like it *functions* does not mean it really functions or even exists. Image & Illusion can help the *Ego*-Subject seem like it knows the Object, but it “ain’t necessarily so” & in fact is never so – remaining, like *smoke & mirrors*, only Image & Illusion.

Thought of “Other” ==> [Illusion that the Self is NOT the Absolute]

which amounts to *Ego* – the Self seeming to be an Individual separate from that “Other”

Churning the lower with the higher Mind
ignite the fire of Knowledge. It will consume
the fuel of ignorance. (41)

#51) Philosophy of Science part 1:

From time to time we will try to introduce some simple & straightforward principles of the Philosophy of Science, evaluating & critiquing. Why? Because through all of our media & education the ingrained message is that “Science rules” – at least as far as telling us, the masses, what’s true & real. That over-done reputation rests on the technological successes of Science, both theory & later engineering applications. We could even paraphrase the political saying used earlier:

“Erroneous-criticized Science never prospers, for if it prospers, none dare criticize it as erroneous.”

The exaggerated endorsement of success (*for the moment*) is one of the issues that comes naturally into a discussion of certain specific issues such as the nature of & significance of Scientific Explanation. We avoid (*for now*) the 20-odd complex “-isms” found in the Philosophy of Science. Carl Hempel’s “Covering–Law Model of Explanation” is relatively simple & so is a fairly good starting point.

Scientific Explanations are explanations given in response to “explanation-seeking *why* questions” like the proverbial “why is the sky blue?” [*For those still wondering a short answer can be found at the end of this section.*]

Scientific Explanations therefore begin as answers to an *explanation-seeking why* question. Their logical structure is that of an “argument” which is a set of Premises followed by Conclusion. The Conclusion states that the phenomenon that needs explaining actually does occur. The Premises tell why the Conclusion is true. Hempel’s “Covering–Law Model of Explanation” characterizes precisely the relation that must hold between a set of Premises & Conclusion, in order that Premises can count as

Explanations of Conclusions:

- 1) Premises should entail the Conclusions
- 2) Argument should be Deductive (*from general principles to specific conclusion*) which is a sequence opposite to that of the Inductive Science as a whole (*from specific observations to general hypotheses*).
- 3) Premises should all be true.
- 4) Premises should consist of at least 1 General Law (*like Gravity, Atomic Theory, Electromagnetism, & so on*).
- 5) Premises necessarily appeal to *particular facts* as well as General Laws.
- 6) Explanation thus shows that a phenomenal occurrence, to be explained, follows Deductively from General Law(s).
- 7) Explanation is further supplemented by other Laws and/or *particular facts*, all true.
- 8) Given the truth of the Laws & *particular facts*, the Conclusion *had* to occur.
- 9) Laws & *particular facts* constitute good explanations of the conclusions

Phenomena to be explained are (*more technically & in Latin*) referred to as the *explanandum*. The General laws & *particular facts* together make up the *eocplanam*.

Such an Explanation shows that the phenomenon to be explained is “covered” by general Law of Nature. Showing the phenomenon to be a consequence of a general Law strives to “take the mystery out of it”, renders it more “intelligible”. So far, so good.

The Prediction criterion of the Scientific Method. One of the mainstays of a Hypothesis & included Explanation is that of affording Predictions of previously unknown facts & their corroboration by experiment, especially when carried out by independent 3rd party researchers.

So now Hempel’s “Covering–Law Model of Explanation” goes on to claim that Explanation & Prediction are “2 sides of same coin”. If the facts of the ultimately verified Prediction *had* been known beforehand, those facts could have *predicted* the original phenomenon explained by the Explanation. That which was used as confirming proof could have served as original data for working backwards. Hempel thus claims a *symmetry* between the explained Phenomenon & the Prediction is leads us to make. Roles could have been reversed, it could have gone either way.

While this latter relationship can demonstrated in numerous examples, there are also counter-examples that contradict what amounts to an *Instrumentalist, Anti-Realist* style of conclusion. Scientist after the 1950 date of Hempel’s Law veer more toward *Realist Causality* which is inherently asymmetric. Many *Anti-Realists* object that Cause & Effect are never directly experienced, representing only an illusion of Probability. *Scientific Realism* includes strict *Causality* whereby, for one thing, an Effect may not necessarily be turned around to the Cause & make the other the Effect. These issues may occupy us at a later date. Now for the Blue Sky.

Somewhat similar to the case for deep water (*which can also just reflect a blue or grey sky*), the blue color we see, as if coming from the Sky, is simply Sunlight selected by the angle of those light rays. Straight overhead, on a clear day, the Sun will look close to White (*of course your Mom was right when she said don’t look at it*). But with some sparse overcast, or through the thicker slice of Sky after Sunrise or before Sunset, that air or cloudiness turns the White to progressively more Yellow, Orange, or finally Red. That is so because Sunlight directly shining towards our eyes, then suffers increasing loss of Blue light that is more-so scattered by a thicker slice of Sky or moisture. (*Blue & less-seen Violet are shorter wavelength light & thus “bent” & scattered off sideways.*) So in mid-day, when not looking toward the White Sun, be see only those scattered Blue light rays, thus giving to the transparent air, the apparent color of Blue.

As dawn dispels darkness before the Sun appears, the Self rises in the Sky of the Heart when right knowledge dispels the darkness within. (42)

Sri Shankara Atma Bodh

#52) Handbook to Higher Consciousness Pathways:

In his “Handbook to Higher Consciousness”, Ken Keyes (*not the “Cuckoo’s Nest” Ken Kesey*) who passed away 5 years before the Millennium, put out some of the nicest psycho-babble of the New Age. Journeying to (*soon*) find my Guru, I stopped by & stayed overnight at his center. Having a long conversation, I found him welcoming me to stay & presumably be one of his teachers, an invitation I gratefully declined. “Talk on the street”, the rumor-mill had it that he, a senior citizen, had recently parted ways with a young devotee who as “the love of his life.” He thus had a chance to apply his principles summarized below. Stopping again hundreds of miles down the road, I stayed at another of his centers, where a dance party was in progress. Running into that same young devotee, I mentioned that her singing on various of their tapes was very beautiful, which it was. Though meaning no more than that, this eventually won me another kind of invitation, which I again gratuitously declined, if only out of respect for Ken. Thus my limited experience with the Living Love Centers. But the 12 Pathways below (*from which I left out a few entries, & whole phrases within some included entries*) goes as follows:

1. Security, Sensation, & Power addictions make me try to forcefully control situations in my Life, & thus destroying my Serenity & keeping me from loving myself & others.
2. Consciousness-dominating addictions create my illusory version of the changing World of people & situations around me.
3. Experience offers me opportunities to become aware of the addictions I must reprogram to be liberated from my robot-like emotional patterns.
4. Consciousness can be dominated by demands & expectations based on the dead Past or the imagined Future.
5. I take full responsibility Here & Now for everything I experience, for it is my own programming that creates my actions & also influences the reactions of people around me.
7. I open myself genuinely to all people by being willing to fully communicate my deepest feelings; hiding keeps me stuck in my illusion of separateness from other people.
8. I feel with loving compassion the problems of others without getting caught up emotionally in their predicaments that offer them messages they need for their growth.

10. Calm the restless scanning of the rational mind.

12. I am perceiving everyone, including myself, as an awakening being who is here to claim his or her birthright to higher Consciousness, unconditional Love, & Oneness.

Though an ever-present **reality**, the **Self** is
not **realized** due to ignorance. **Its realization**
is like the discovery of a lost **object**. (43)

Sri Shankara Atma Bodh

#53) Looking Back at the Matrix 15 (last in this series for now):

We continue to use *The Matrix* movie analogies because they are common ground, vividly known & remembered by hundreds of millions around the world who were fascinated by such speculations.

The Matrix movie vividly suggest how we can never be sure that the images we perceive are not created by artificial signals (*by machine, God, who I or / whatever*). In other words, we can never distinguish between physical "reality" & Imagination. Everything we perceive is greatly edited & recreated in our Brains anyway. All the information we have about the World we live in is conveyed to us by our 5 senses & these markedly edit the signals they receive, even in *Realist* terms.

Color is subjectively created, & so in "light" in the first place. "Solids" touched, music heard, cooked food smelled, liquids tasted – all mental fabrications from crude signals at most. When we say that we "*see*," in fact we are perceiving the effects of impulses reaching our eyes, after they're transformed into electrical signals in our Brain. That is, when we say that "*we see*", we are actually experiencing electrical signals in our Brain. Everything we see, Touch, Hear, & perceive as matter "the World" & "the Universe" is nothing but electrical signals occurring in our Brain. There are actually no colors, shapes, or sounds inside our Brain. All that can be detected within Brains are electrical signals. No matter how realistic our Perceptions, they are the Mind's interpretations, 3-D images, etc. in the Brain. But that applies to the Nerves & Brain as well, so *what's what* ? Nerves & Brain that fail to verify a World are themselves not verified by Nerves & Brain. Even in mundane terms, the Visual Cortex in the rear of the Brain is *dark*; Hearing areas in the Parietal lobes are *silent*, & so on.

Like the "woman in the red dress" vision that distracts Neo so that he doesn't see Agent Smith coming, we too are distracted by our desires, fears, & assumptions. We seek our *Happiness* in the World & are convinced of our Identity by virtue of that vivid "real-ness" which actual proves nothing because that vivid intensity is borrowed from, reflected from Consciousness. All that really feels like "myself" is formless, such as

Consciousness, Happiness, Love, & Peace. All these are “interior” or actually locationless & not clearly demarcated by Time.

No matter how realistic all the details of one's environment, even the *Realist* must admit that they are experienced only in one's Mind. Even if the originals of these people, places, & events actually exist in some "unnecessary", so-called "outside" World, we can never reach it to prove or disprove that presumed *RWOT* (*real-world-out-there*). Since we can never actually reach the "external world," how can we be sure that such a World really exists? Actually, we cannot. Since each object is only a collection of perceptions, & those perceptions exist only in the Mind. The only World that could exist is the World of Perceptions. The only World we know is the World that exists in the Mind. Any “external World, a *RWOT*, we cannot be sure of. We can never prove that the Perceptions we experience in the Mind have physical objects that they derive from. Nor is a *Physicalist RWOT* "simpler" or more "plausible"; it is simply a more familiar assumption.

David Hume's *Metaphysical Problem of Causation* is clearly illustrated in nightly Dreams. Dream Cause never "produces" Dream Effect. In Dream & in an *Idealist* Waking World, mere image cannot cause another image, whether in Waking or in Dream.

When we awaken from a Dream, right away we realize what we experienced was a Dream. But we don't similarly question what we call "*real life*," beginning with the "*waking-up*." Even though we perceive what we call "real life" in the same way that we do in Dreams, we take this next real for granted. Both Worlds are images in the Mind, including a central character, others & objects, illumination from a Sun or artificial light, pleasure & pain, & so on. Until we are awakened from a Dream, we are not aware that it is a Dream. As Morpheus asked Neo, *how can we be certain that what we are seeing now is not a Dream ?*

We have no evidence to the contrary. In Dream, we hold objects in our hands & see with our eyes, but there are really no hands or eyes, nor anything to hold on to. What separates "real life" from the Dream World ? "Life" in both realms is lived in the Mind.

Back in *The Matrix*, when we first see Neo he is awakening from a "Dream" within the Matrix. The bootlegged software “customers” who come to his door are asked by Neo about his *dream-within-dream* confusion.

"Ever have that feeling where you're not sure if you're awake or dreaming ?"

When Neo is far later sitting by the antique mirror, in which his face was captured in multiples of cracked glass, he touches that mirror & begins to enter a World or dimension within or behind the mirror. Pulling away, the "*quicksilver liquid*" follows & engulfs him, just like that in the mid-20th century film, Cocteau's *Orpheus*. The entry idea comes of course from *Alice Through the Looking Glass*. Morpheus even refers to that adventure of seeking in Lewis Carroll's terms of going "*down the rabbit hole*." The mirror's

“quicksilver” (liquid *mercury*) seems to engulf Neo due to the *red-pill* hallucination. The *pill* was preparing Neo for extraction of his body from the Vat & his Mind from *The Matrix*. But nobody else sees the *silvery liquid metal* engulfing Neo's hand, arm, neck, face, & so on, for that was only Neo's pill-induced hallucination.

Idealism does not rule out individual, private Dream within the World-dream. When the *fluid silver* seems to turn him inside out & he “falls down the chute” to awaken in the Vat. The electronic “honking” that briefly sounds was a good capturing a traditional *subtle* sound heard when traversing altered state of consciousness.

[Good luck on your own “slide” out of the Dream – such concludes our visit with *The Matrix* movie (for now)]

How to achieve the *Reality*?
By knowing oneself.
Without *Knowledge* of the *Self*, the *Reality*,
or the supreme Brahman, is not realized.
By *Knowledge* of the *Self*,
the *Reality* stands self-revealed.
Oneself should not be considered to be
the small, individual being.
That is just an imagined limitation, or an idea,
superimposed upon the *Reality* of the *Self*.
The *Self* should be known as it is.

Master Nome

#54) Meister Eckhart part 5:

When the 10,000 things are viewed in their Oneness, we return to the Origin & remain where we have always been.
Sen T'sen

Theological Germanica

Goodness needeth not to enter into the soul, for it is there already, only it is unperceived.

Meanwhile, I beseech you by the eternal & imperishable Truth, & by my soul, consider, grasp the unheard-of. God & Godhead are as distinct as Heaven & Earth. Heaven stands a 1,000 miles above the Earth, & even so the Godhead is above God. God becomes & disbecomes. Whoever understands this teaching, I wish him well. But even if nobody had been here, I must still have taught this to the poor-box.

The Godhead gave all things up to God.. The Godhead is poor, naked, & empty as though it were not; it has not wills not, wants not, works not, gets not [*like Vedanta*]. It is God who has the treasure & the bride in him [*late Medieval metaphors*], the Godhead is as void as though it were not.

When I came out of the Godhead into multiplicity, then all things proclaimed, “There is a God” (the personal Creator). Now this cannot make me blessed, for hereby I realize byself as creature. But in the breaking through I am more than all creatures; I am neither

God nor creature; I am that [*like Nisargadatta Maharaj & Buddha*] which I was & shall remain, now & for ever more/ there I receive a thrust which carries me above all angels [*neo-Platonists were theosophically concerned with angels*]. By this thrust I become so rich that God is not sufficient for me, in so far as He is only God in his divine works. For thus breaking through, I perceive what God & I are in common. There I am what I was. There I neither increase nor decrease. For there I am the immovable which moves all things. Here man has won again what he is eternally & ever shall be. Here God is received into the soul.

As the Godhead is nameless, & all naming is alien to Him, so also the soul is nameless, for it is here the same as God.

There is a spirit in the soul, untouched by time & flesh, flowing from the Spirit, remaining in the Spirit, itself wholly spiritual. I have said it is a Spark. But now I say it is more exalted over “this & that” than the Heavens are exalted above the Earth. So now I name it in a nobler fashion. It’s free of names & void of all forms [*Shankara’s teaching*]. It is one & simple, as God is one & simple, & no man can in any wise behold it.

I have maintained ere this & still maintain that I already possess all that is granted to me in Eternity. For God in the fullness of his Godhead dwells eternally in his image, the soul.

This identity out of the One into the One & with the One is the Source & fountainhead & breaking-forth of glowing Love.

The knower & the known are one [*Shankara’s dris dristi teaching*]. Simple people imagine that they should see God, as if He stood there & they here. This is not so. God & I, we are one in Knowledge [*Shankara’s teaching again*].

Thou must love God as not-god, not Spirit, not-person, [*like Vedanta*] not-image, but as He is, a sheer, pure absolute One, sundered from all 2-ness [*Non-Dual teaching*], & in whom we must eternally sink from Nothingness (*void*) into Nothingness.

This treasure of the Kingdom of God has been hidden by time & multiplicity & the soul’s own works, or briefly by its creaturely nature. But in the measure that the soul can separate itself from this multiplicity, to that extent it reveals within itself the Kingdom of God. Here the soul & the Godhead are one.

The more God is in all things, the more He is outside them. The more He is within, the more without.

To gauge the soul we must gauge it with God, for the Ground of God & the Ground of the Soul are one & the same.

For though the soul sink all sinking in the oneness of divinity, she never touches bottom. For it is the very essence of the soul that she [*in the late Medieval metaphor of the Souls*

as female lover of God as male] is powerless to plumb the depths of her creator. And here one cannot speak of the soul any more, for she has lost her nature yonder in the oneness of divine essence. There she is no more called soul, but is called immeasurable Being.

As long as I am this or that, or have this or that, I am not all things & have not all things. Become pure till you neither are nor have either this or that. Then you are omnipresent & being neither this or that, are all things [*Shankara's teaching again*].

Why does thou prate of god ? Whatever thou sayest of Him is untrue.

Put on Intellect & Love, overleap worship of thy Mental powers. Overleap thine understanding & spring into the heart of God, into his hiddenness where thou art hidden [*Abgeschiedenheit*] from creatures.

God expects but one thing of you, & that is that you should come out of yourself in so far as you are a created being & let God be God in you.

He who suffers for Love, does not suffer, for all suffering is forgotten.

Whoever has God in mind, simply & solely God, in all things, such a man carries God with him into all his works & into all places, & God alone does all his works. He seeks nothing but God, nothing seems good to him but God. He becomes one with God in every thought, Just as no multiplicity can dissipate God, so nothing can dissipate this man or make him multiple [*Non-Dual teaching*].

No one can experience this birth (of God realized in the soul) without a mighty effort. No one can attain this birth unless he can withdraw his mind entirely from things.

The Buddha-Mind is simply
that which you see right before you,
at the front, back, & middle of your Mind.

Attachment to form causes one
to seek the Buddha-Mind externally.

There is only the One Mind & not
a particle of anything else on which to lay hold.

If you do not awake to this Mind substance,
you will overlay Mind with conceptual thought.

southern Chinese Ch'an (*Ekayana*), Huang Po

The Self seems conditioned because of ignorance.
The ego-centric misconception is destroyed when
the ego realizes oneness with the Self. (44)

Sri Shankara *Atma Bodh*

#55) Meister Eckhart part 6:

In this Eckhart installment, we again challenge the analysis of a typical German sermon, translated from the archaic German to archaic English. Unlike one such previously offered where considerable commentary seemed useful for the modern reader, this sermon needs little commentary of any kind. What is offered are parenthetical reminders of what universal Non-Dual Teaching a given phrase lines up with.

“Nearness of the Kingdom”

Luke xxi, 31.— “Know that the Kingdom of God [*Absolute Reality of Brahman, Eckhart’s “Godhead”*] is *at hand*. [*within as the Absolute Self, identical with Brahman*]”

Our Lord said the Kingdom of God is near us. The Kingdom of God is within us as St. Paul said “our salvation is nearer than when we believed [*not too good to be true, but too good not to be true*].” Now we should know in what manner the Kingdom of God is near us. Therefore let us pay diligent attention to the meaning of the words [*a King analogy*].

If I were a king, & *did not know it*, I should not really be a king. But, if I were *fully convinced* that I was a king, & all mankind coincided in my belief, & I knew that they shared my conviction, I should indeed be a king, & all the wealth of the king would be mine. But, if one of these 3 conditions were lacking, I should not really be a king.

[SUMMARIZING Eckhart’s “3” CONDITIONS]

- 1) that I am what I am (*one with God*)
- 2) that I *know* it
- 3) that Reality supports that fact

In similar fashion our salvation depends upon our *knowing* [*~ Shankara’s teaching that only Self-Knowledge liberates*] & recognizing the Chief Good which is God Himself. I *have a capacity* in my soul for taking in God entirely [*because Self & Brahman are one*]. I am as *sure as I live* [*~ certainty of my Existence*] that nothing is so near to me as God. God is nearer to me [*as the Real Self*] than I am to myself [*a false ego-self*]; my Existence depends on the nearness & presence of God.

He is also near things of wood & stone, but they know it not. If a piece of wood became as aware of the nearness of God as an archangel is, the piece of wood would be as happy as an archangel. For this reason man is happier than the inanimate wood, because he knows & understands how God is near him.

His Happiness increases & diminishes in proportion to the increase & diminution in his Knowledge of this [*Happiness, Knowledge, Existence are one Non-Dual Reality*]. His happiness does not arise from this that God is near him, & in him, & that He possesses God; but from this, that he *knows* the nearness of God, & loves Him, & is aware that “the Kingdom of God is near.”

So, when I think on God's Kingdom, I am compelled to be silent because of its immensity, because God's Kingdom is none other than God Himself with all His riches. God's Kingdom is no small thing: we may survey in imagination all the worlds of God's creation, but they are not God's Kingdom.

In whichever soul God's Kingdom appeareth, & which knoweth God's Kingdom, that soul needeth no human preaching or instruction; it is taught from within & assured of eternal life. Whoever knows & recognizes how near God's Kingdom is to him may say with Jacob, "God is in this place, & I knew it not."

God is equally near in all creatures. The wise man saith, "God hath spread out His net over all creatures, so that whosoever wishes to discover Him may find & recognize Him in each one." Another saith, "He knows God rightly who recognizes Him alike in all things." To serve God with fear is good; to serve Him out of love is better; but to fear & love Him together is best of all. To have a restful or peaceful life in God is good; to bear a life of pain in patience is better; but to have peace in the midst of pain is the best of all [*Shankara's "fortitude"*].

A man may go into the field & say his prayer & be aware of God, or, he may be in Church and be aware of God; but, if he is more aware of Him because he is in a quiet place, that is his own "deficiency" [*needing protected useful conditions*] & not due to God, Who is alike present in all things & places, & is willing to give Himself everywhere so far as lies in Him. He knows God rightly who knows Him *everywhere*.

St. Bernard [*founder of monasticism*] saith, "How is it that mine eye & not my foot sees heaven? Because mine eye [*being more a matter of Knowledge*] is more like Heaven than my foot is. So, if my soul is to know God, it must be God-like." Now, how is the soul to arrive at this heavenly state that it recognizes God in itself, & knows that He is near?

By copying the heavens, which can receive no impulse from without to mar their tranquility. Thus must the soul, which would know God, be rooted & grounded in Him so steadfastly, as to suffer no perturbation of fear or hope, or joy or sorrow, or love or hate, or anything which may disturb its peace.

The heavens [*as above, meaning by analogy the Sky, though Eckhart is beyond putting a Heaven in the Sky*] are everywhere alike remote from Earth, so should the soul be remote [*detached*] from all Earthly things alike so as not to be nearer to one than another. It should keep the same attitude of aloofness in love & hate, in possession & *renouncement*, that is, it should be simultaneously dead, resigned & lifted up. The heavens are pure & clear without shadow of stain, out of Space & out of Time. Nothing corporeal is found there. Their revolutions are incredibly swift & independent of Time, though Time depends on them. Nothing hinders the soul so much in attaining to the knowledge of God as Time & place [*essentially the World*].

Therefore, if the soul is to know God, it must know Him outside Time & place, since God is neither in this or that, but One & above them. If the soul is to see God, it must look at nothing in Time; for while the soul is occupied with Time or place or any image of the kind, it cannot recognize God. If it is to know Him, it must have no fellowship with Nothingness [*worthless empty objectivity*]. Only he knows God who recognizes that all *creatures* are Nothingness. For, if one *creature* be set over against another, it may appear to be beautiful & somewhat [*attachment*], but if it be set over against God, it is Nothing. I say moreover: If the soul is to know God it must forget itself [*ego*] & lose itself [*ego*], for as long as it contemplates self [*Ego*], it cannot contemplate God. When it has lost itself [*ego*] & everything in God, it finds itself [*True Self*] again in God when it attains to the knowledge of Him, & it finds also everything [*the World*] which it had abandoned complete in God. If I am to know the highest good, & the everlasting Godhead, truly, I must know them as they are in themselves apart from *creation*.

If I am to know real Existence, I must know it as it is in itself, not as it is parceled out in creatures [*the objective World*]. The whole Being of God is contained in God alone. The whole of humanity is not contained in one man, for one man is not all men. But in God the soul knows all humanity, & all things at their highest level of Existence, since it knows them in their Essence [*Self*].

Suppose any one to be *in* a beautifully adorned house: he would know much more about it than one who had never entered therein, & yet wished to speak much about it. Thus, I am as *sure, as I am of my own Existence* & God's, that, if the soul is to know God, it must know Him outside of Time & place. Such a soul will know clearly how near God's Kingdom is.

"Schoolmen" [*Scholastic Philosophers like Aquinas, etc.*] have often asked how it is possible for the soul to know God. It is not from severity that God demands much from men in order to obtain the Knowledge of Himself: it is of His kindness that He wills the soul by effort to grow capacious of receiving much, & that He may give much.

Let *no man think that to attain this Knowledge is too difficult*, although it may sound so, & indeed the commencement of it, & the *renouncement* of all things, *is* difficult [*effort is required to "overcome the World" illusion, but then Reality is easy*]. But when one attains to it [*spiritual growth*], no life is easier nor more pleasant nor more lovable, since God is always endeavoring to dwell with man, & teach him in order to bring him to Himself. No man desires anything so eagerly as God desires to bring men to the Knowledge of Himself. God is always ready, but we are very unready [*Grace & Guru (inner at first) are always ready*]. God is near us, but we are far from Him. God is within, & we are without. God is friendly; we are estranged. The prophet saith, "God leadeth the righteous by a narrow path into a broad & wide place, that is into the true Freedom of those who have become one spirit with God." May God help us all to follow Him that He may bring us to Himself. Amen.

Ignorance: "I & mine", is removed
by Self-Knowledge, just as right
wrong knowledge about directions
is removed by information. (45)

Sri Shankara Atma Bodh

#56) Self Knowledge part 3:

The one, Absolute, Non-Dual Self alone exists Eternally (from *aeviternus*, of great age, similar to *aeon*, but more technically for Medieval Philosophers: existing “entire & immutable as an indivisible point in Space”).

The Self neither begins nor ends, neither expands nor reduces, has no phase or condition, & is ever just as it is. The Self alone is present always.

Knowledge of the Self is based upon the seeker having a firm conviction in the Identity, or Non-Duality, of That & thou as expressed in the *Upanishad mahavakya*: “Thou art That.” This reveals the Identity of Self & the Absolute (*Brahman*). Seeking Realization of the Absolute, *Brahman*, seek to realize the Self as it truly is. The Realization of the Self is our only true, natural state. Any other state is Illusion (*that which fools us*) & the product of Delusion (*fooling ourselves*). The ultimate nature of Illusion is non-existence (*that is, it does not really exist*).

The Teaching of Non-Duality, when inwardly “received” & meditated upon, & then experienced, results on the destruction of all Delusion & Illusion, & in the Realization of the Self. That Teaching is what unfailingly puts an end to all of the imagined “bondage” (*illusion of being a mortal individual capable of suffering*). To “receive” this Teaching & to come to know it is the dawn of Self-Knowledge. Meditate on this Teaching, applying one’s own effort to awaken from the Illusion of Duality & thus gain clarity on Knowledge. To merge with its meaning is the direct experience of absorption in Knowledge. Be so absorbed in it that it is one’s very Identity & eliminated all possibility of Duality. Thus the state of Knowledge & Being are one & the same in Self-Realization.

Reality is comprehended by Reality itself. This is Self-Knowledge, the all-comprehensive Knowledge of Reality. Such does not entail an all-comprehensive of the endless details of illusory *objective* things (*science*), or of the wide variety of spiritual practices (*religions & paths*) or states of mind (*philosophy & psychology*). Rather the Teaching of Non-Duality & resulting Self-Knowledge amounts to fixed gaze upon the Infinite, which is pure Consciousness & Existence, the sole-existent Non-Dual Reality. Self-Knowledge is Knowledge of the Absolute Self which is Reality, 1–without–a–2nd, apart from which, there is nothing else.

In Non-Duality, meditation can be regarded as by the Self (*for there is no other knower*), & upon the Self (*since there is no object of meditation*). In meditation upon Self-Knowledge, one cannot stand apart from the Self to contemplate it. Oneness, identity with Being, is the essence of the meditation. This is timeless Knowledge that is thought-transcendent. Thoughts are not real & they cannot reveal what is Real. Not retaining any idea or concept, inquiring into oneself, thus is the entry into Self-Knowledge. Intent upon the Supreme State, meditate with singular, undistracted focus on Absolute Truth. Abandon meandering delusions, for the sake of what is sacred, for the sake of Self-Realization, be absorbed in That which blissful, unforgettable, illimitable, indivisible, & beyond Body, Mind, & Ego, that is: formless Existence.

The state of Self-Realization consists of Knowledge. Reality always is, & by its own nature, is perfect fullness, always. The Self is ever present, for non-existence of oneself is not known by anyone, ever. The Reality if the Self is unchanging at any time, for what changes is not real. Rather, what changes is an illusion or mis-perception of what is Real. What truly exists is unchanging, there being nothing else to alter it. If the Real is not completely experienced all the time, such non-experience is not due to a change or any modification in the Real Absolute Self. Such non-experience is not due to any external factors, for such limiting of direct experience would only be an effect of a preceding, delusive cause. Such limitation would be due only to Ignorance, which actually has no existence of its own & which does not actually belong to the unchanging, ever-luminous Self. Nor can it belong to another, for the concept of an “other” is a product of Ignorance. Likewise, the notion of a separate, individual “I” is the very epitome of Ignorance. Though unreal, the notion of a separate, individual “I” seems to veil the Truth. This unreal cause yields the unreal effect of “bondage”. Therefore it is imperative that Ignorance be destroyed so that no obscuration of the Self is experienced. Ignorance can be destroyed by Knowledge alone & not by any other means.

The Enlightened see through the eye of wisdom & perceive the whole Universe in the Self. (46)

Sri Shankara Atma Bodh

#57) Kevalya Navaneetam & a bit of Ch'an:

Kaivalya Navaneeta “Quintessence of Liberation” (recommended by Maharshi)

Part I

8-10) Sages say that there are 4 prerequisites (*sadhana chatushtaya*) for Self-Realization:

1. *viveka* – Discrimination between temporary (unreal) & permanent (Reality)
2. *vairagya* – Detachment, indifference to enjoyment of pleasures
4. *mumukshuta* – Desire for Liberation

3. *shatsampatti* – Devout 6 Qualities

- (i) *sama* – control of thoughts
- (ii) *dama* – control of senses
- (iii) *uparati* – control of obligations & activities
- (iv) *titiksha* – control of passions, fortitude, endurance
- (v) *samadhana* – control of mind for spiritual study & reflection
- (iv) *sraddha* – control of trust & faith in Guru & the Teaching

20) Upon realizing the Self, one becomes one with *Brahman* & escapes the Cycle of Birth & Death on which one turns around on the unceasing Wheel of Time, as if caught up in a whirlwind.

52) In the World, the basis of existence “This is” can never be veiled. Only true identity can be veiled like “This is a rope.” Similarly with the Individual, ignorance does not Existence “I am”, but ignorance can veil the true identity “I am *Brahman*.”

72) You are the unchanging Witness of the gross (*material*), subtle (*mental*), & casual (*primal identity*) ignorance; & also Witness of the Waking, Dream, & Deep Dreamless Sleep states; & also of the passage of Time (*past, present, & future*) all of which endlessly rises & falls, like waves in the Ocean of Bliss.

81) In the *mahavakya: Tattvamasi* “That thou art”, the words “That” & “thou” their literal meanings must be excluded. Then Consciousness is taken to be *Brahman*. Likewise for the apparent individual who is the Witness, with unbroken identity established by “art”, so that *Brahman* is the Self, & the Self is Brahman.

107) Just as Space, though all-pervading, seems to be newly opened up in a hole which is newly dug, so *Brahman*, though ever-present, yet appears as if realized afresh by Inquiry into the Self as taught by the Guru master & the Scriptures. Be at Peace as always the same limitless Being.

108) The whole Universe is as unreal as *water* in a *mirage*, silver in the oyster’s *mother-of-pearl*, a city in the clouds, the Dream-world in a Dream, the blue color of the Sky, the *snake* in a *rope*, or the *thief* in the thick *post*. Pure Consciousness is alone real. Do not therefore forget the Self at any moment.

Part II

168) Abandon the mode of Mind which give rise to the states of Waking, Dream, & Deep Dreamless Sleep & you will remain as your True Being & also experience Bliss.

172) If apparently engaged in actions in a World, know that there is nothing apart from the Self. Whatever is seen, is of the Self. I am I who is Consciousness which sees all this as fictions in my Dream.

173) If you always remain aware that “I” am perfect Consciousness, what does it matter

how much you think, or what you do? All this is unreal like Dream visions after waking. I am all-Bliss.

[non-sequitor again: the best-known non-dual Duel of all Time]

Shen Hsiu, the heir-apparent to the Buddha Patriarchy, & specifically to be the 6th Patriarch of Chinese Ch'an was, as it turns out, never really to be approved by the dying 5th Patriarch, Hongren [*after # 4 Daoxin, #3 Sengcan/Seng-Ts'an, #2 Huike/Hui-k'o, #1 Bodhidharma (see below)*]. But there was fierce sectarian rivalry threatened by the *Raja-yoga-like* Northern Ch'an School. That was to become Soto Zen in Japan & to so alter Lin-Chi (*Rinzai's*) "Rinzai Zen" as to render it too as *Raja-yoga-like* but with *koans*. Perhaps only Master Bankei represented the true Lin-Chi – Southern Ch'an Non-Duality in Japan at a later date. Meanwhile, back in China, even lethal violence threatened the true Southern Ch'an lineage-successor to the Buddhist Patriarchs. The "leading" [*Northern style*] monastery "head-monk" was Shen Hsiu [*Yuquan Shenxiu*] rose to the dying 5th Patriarch's challenge when he transcribed & signed his long-prepared verse on the monastery wall:

*The body is the wisdom-tree,
The mind is a bright mirror in a stand;
Take care to wipe it all the time,
And allow no dust to cling.*

The poem was so much praised by fellow monks that none dared add their own verses. But The 5th Patriarch knew that Shen Hsiu had not yet found his original nature. On the other hand, a lowly kitchen worker, uneducated & not admitted among the monks, Hui Neng couldn't even write, so someone had to write down his poem, which he dared to anonymously post on the wall.

*Fundamentally no wisdom-tree exists,
Nor the stand of a mirror bright.
Since all is empty from the beginning,
Where can the dust alight.*

Directly attacking the verse of Shen Hsiu, but also expressed true Ch'an Enlightenment, that 2nd verse earned Hui Neng the 6th (& last) Patriarchy. But Hui Neng was hidden away by the 5th Patriarch lest he be murdered in jealousy, & Hui Neng later ended the Patriarch tradition (*of several dozen, tracing from Buddha*). It had become too divisive & besides, Hui Neng had so many great Enlightened disciples heading up their own monasteries & lineages that he could not have chosen a single successor anyway.

Note: the 6 Southern Ch'an Patriarchs above follow the full lineage wherein #1 Bodhidharma is #28 so that #6 would be #33. Some of the previous start with #0 the

Buddha, #1 Mahakasyapa, #2 Ananda, ... , #14 Nagarjuna, ... , #21 Vasubandhu, ... , # 27
a woman named Prajnadhara/Prajnatara.

